

Ὁρθοδοξία Ἀπλῆ;

363.

OR

The single Eye,
Entituled the Vision
OF

G O D

Wherein is infolded the
Mystery of Divine presence,
So to be in one place finitely in
apperance, as yet in every place no lesse
present, and whilst Hee is here, Hee
is universally every where infinitely
himselfe. Penned by that Learned
Dr. C V S A N V S, and pub-
lished for the good of the
Saints.

By GILES RANDALL. K. P.

PSAL. 139. 7.

*Whither shall I flee from thy Spirit,
Whither shall I go from thy presence.*

LONDON, Printed for John Streater,
at the Signe of the Bible in
Budge-Row. 1646.



Ορδανης Άνδης

263

OR

The single Eye.
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So to be in one place entirely in
apperance, as yet in every place to be
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is universally everywhere manifest
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lished for the good of the
Sinner.

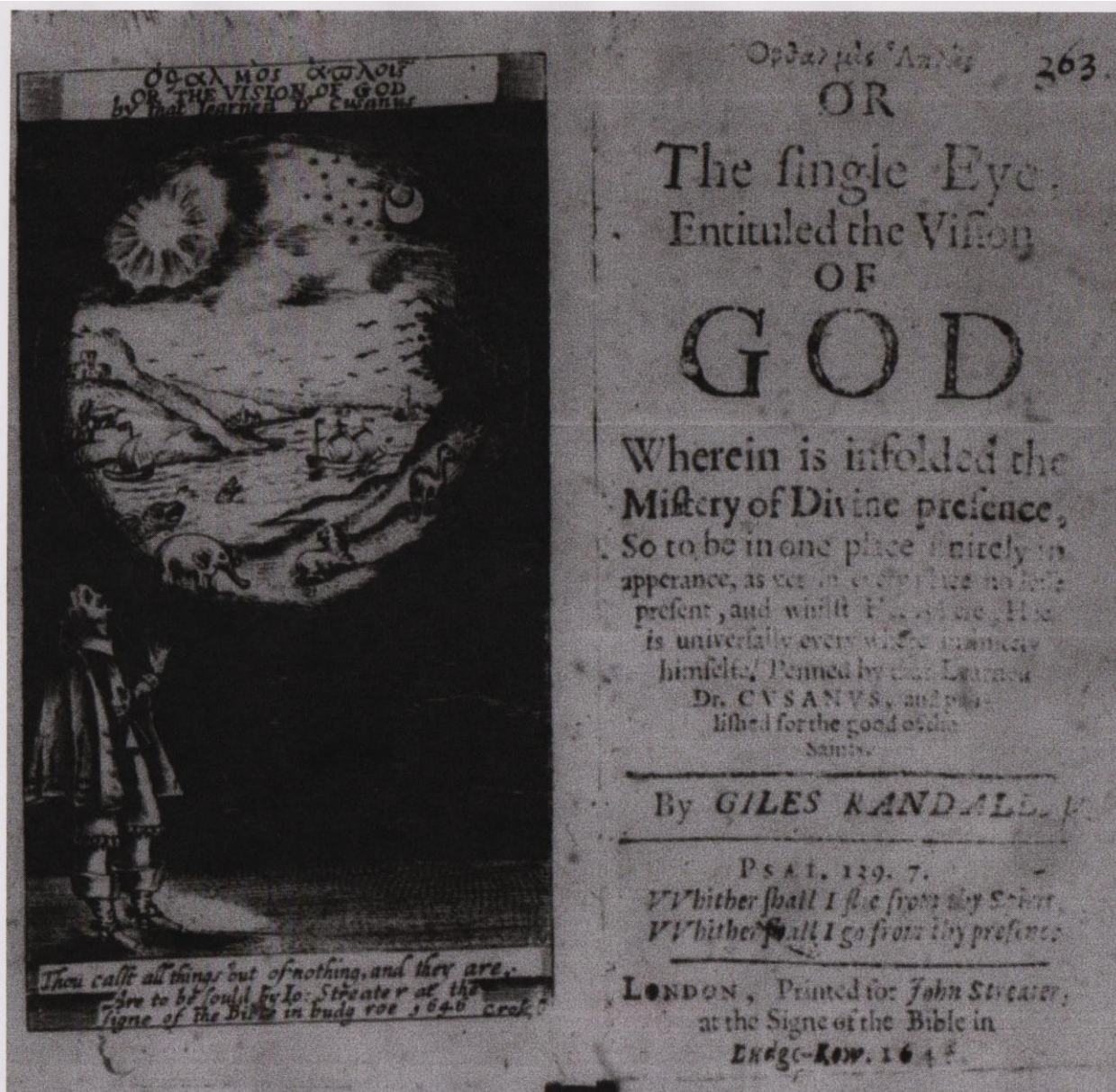
By GILES RANDALL.

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CHURCH-ROW. 1645



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THE
EPISTLE
To the Reader.

NO thing is, or ever
was endeavoured,
by most men, with
more industry, and lesse
successe, than the true know-
ledge of the true God. And
as in the vision and know-
ledge of him standeth a life ⁽²⁾Joh. 17
Eternall; So in the non-^{3.}
knowledge, or wrong know-
ledge

A 3

To the Reader

ledge of him, or any thing
for him which is not him-
selfe; lyeth all losse and mi-
sery. This point therefore
being that one thing necessa-
ry in the true knowledge or
darke ignorance, whereof
consisteth life and death,
good and evil, God and the
Devill, if this corner stone
be rightly founded, and the
whole structure superstruēt
thereon, it proveth wis-
doms house, withstandeth all
assaults, & tryals, but other-
wise it is the house of folly,
and the Tower of confusion
and destruction. That there
is a God, almost all men are
convinced.

But

The Epistle

But who or what this
God is, almost all men are
ignorant of. After the know-
ledge and worship of this
God, all men are so principled
and carried on; that rather
then they will be, or thought
to be without him, and the
knowledge of him, the Crea-
ture will creat his Creator,
to himselfe, and his fancy
shall give essence and being
to this God.

All men may be reduced
under foure heads or notions;
first there are Atheists who
owne no God. Secondly pro-
fess knowne ignorant, who
acknowledge implicitly a God
but him to them an un-
knowne

To the Reader

knowne God. Thirdly there
are the ignorant knowers,
who thinking they know
God, know nothing else than
God setting up some thing
for God which by nature is
no God. Fourthly there are
the true knowers who know
the (b) only true God truly.
The first hath not so much
as a conceit of a God, The
second conceives a God but
ignorantly without substance
or so much as Image who or
what. The third doth con-
ceive a God not in substance
but Image, The fourth not
conceives, but knowes, not
God in Image, but essence,
and substance, not any thing
for

(b) Joh. 17
3.

The Epistle

for God but the true and
substantiall God of these
four states of men, the last
only is the state of know-
ledge, The other three states
of ignorance, which arise
from their proper cause,
darknesse: And that is po-
sitive in the first, Negative
in the second, Privative in
the third state, But light it
selfe is only extant and ex-
istent in the last state. The
first errs in denying a God,
The second in not knowing
a God, the third in not know-
ing the true God, and this
two wayes either in the Ad-
jective or Adverbe, in the
Adjective, they know not
the

To the Reader.

the true God, or in the Ad-
verbe they know not this
true God truly. Many are
guilty of the first error,
more of the second, most of
the third, but few and few. It
are the partakers of the per-
fection of the last. And as
there is gradation in the
three first states, so is there
in the evill of them, the first
bad, the second worse, the
third worst, and so much is
it the worst as it is Satani-
zed and transformed into
an Angel of light, it being
Religious, Sublimate, Idola-
try.

Reader, by what hath bin
spoken thou maist gather
that

The Epistle

that God is either knowne
or not knowne, if not knowne
whence it flowes either from
positive, Negative, or pri-
vative darknesse, and of all
these the last is worst where-
in man is most active and
seemingly seeing and know-
ing. How miserably there-
fore are we deceived who
the more we seeke, the far-
ther we are off from the true
knowledge and finding out
of God: that herefore thou
maist herein be premonished
and prewarned against such
mistakes, observe that God
is one simple infinite indi-
visible being, and maist be
knowne as he is which no
finite

To the Reader.

finite can do or be capable of. Some men because they acknowledge from many undeniable principles that he is infinite, are so elevated that they abstract him as they think from all things, and think they have found his true being when as the truth is, they that abstract him from all things as being infinite for all things, do herein yet mistake, for he is in the creation, and there to be knowne, for although God is neither any one thing, many things or all things of your creation, yet is hee all and in all, and by us to be seen secretly therein, he be.

ing

The Epistle.

ing all and in all, p. 19.
Rom. 1. Yea when they have apprehended him above all yet do they confime him within their owne fancies and imaginations which are no lesse finite than any other thing. Thus they deale with him as the people in Isaiah with their wooden Gods, they hew, chop, shred, and cut off what seemeth them good, & when it is brought to the Idea of their own brain then it is God, and the rest they burn as not essentiall to that God they have shaped out to themselves, and this is to summe the god head and Divine essence with the whole
glory

To the Reader.

glory of the Gospell into
meere conceit and sublimar
vanity, and this is spirituall
and invisible Idolatry, even
as to make corporeall shapes
and sensible appearances of
him is grosse visible, and
bodily Idolatry.

Be thou admonished Chri-
stian brother in this point;
it is the easiest matter that
may be to miscarry herein;
it bringeth the highest and dee-
pest of all secrets; the know-
ledge of God consisteth in op-
posites and contradictories
to the wisdom of the flesh;
and he is least knowne by
reason of his seeming like
that which not withstan-
ding

The Epistle

ding is farthest from him-
selfe, for as all being sub-
stantiall and reall hath also
a false, and imaginary being
the shadow of the true be-
ing; as the height hath its
opposite, depth, &c. So there
is the true God and his con-
trary even the false, and as
immateriall substances, not
the essence or substance is
the object of sense but con-
tour magnitude, and other
accidents, even so not the re-
all essence of God is the nec-
cessary sense, but something for
God in the seat of God, being
nothing esse than God, and
contrary to God. But the
sound and unerring know-
ledge

TO THE READER.

ledge of him standeth in
your knowledge of your man
Christ Iesus, and whoſoever
hath ſeene him hath ſeene
the Father alſo, for he
is not a dead (*) I-
mage of him, but lively or
living * Image of the invi-
ſible God, yea the * fulgor
or brightneſſe of his glory,
and character of his perſon,
for God is manifeſt in the
ſh which is the great my-
ſtery of godlineſſe, and till
hee be Emmanuell God
with us, God in us, there is
no true viſion or knowledge
of him, for as nothing is in
the underſtanding, but what
is in the ſence, firſt and as
nothing

* οὐκ ἔστι
* εἰκὼν
* ἀπαύ-
γασμα καὶ
χαρὰ κτλ
1 Tim. 3.
16.
Mat. 1. 23.
2 Cor. 4. 6.

The Epistle

nothing in the ſence is a
waileable till it live in the
light of the underſtanding
within and at home; ſo there
is no true living knowledge
of God within us, till he be
in us formed in the face of
Ieſus Chriſt. This is the di-
vine argument of this
little worke ſelected, and
cull'd out of the moſt elabo-
rate peeces of that learned
Dr. Cuſanus; whoſe argu-
ment herein is chiefly and
only to ſhadow forth unto
thee, the being and existen-
cy of the infinite God with
and in the finite; which is
ſutable to the ſtate of his re-
cipient ſubject, for becauſe
the

To the reader.

the infinite cannot bee infinitely received by the finite, nor can the infinite become finite as in himselfe, yet is he so in the finits capability as finite and contracted, giving himselfe forth in a wonderfull manner so, that he that is immoveable moveth, and the unchangeable changeth with thee, and though no alteration in time, place or other thing can bee unto him or in him. Yet is he so immoveable, as yet moveable and so inseparably assistent with his creature in every thing, that hee that is neither here nor there properly is yet here and there,
and

The Epistle

and so heere as if not there, and so with thee as if with none else, wonderously giving himselfe all to every one, as if he were all but to one, so that if the expressions may be borne withall, hee is finitly infinite, and infinitely finite, he is immoveably moveable, & moveably immoveable, the Active and the Passive, the receiver and the received, because he that is infinitely above thee, makes himselfe to bee to thee what he is in thee and makes thee to be what thou art in him, he clothes himselfe with flesh, reason, sence, and the forme and nature of a servant

To the Reader

want who yet is above all
and Lord over all, this is a
high and hard saying, who
can beare it, yet I say unto
thee Reader, if God give un-
to thee, a seeing eye, and un-
derstanding heart to read,
and this author in the spirit
of light and truth, these
things will bee easier and
more facile to thee which is
the desire which he desireth
for thee who is a lover of
thee in the truth of Iesus.

G. R.

AN

AN INTRODUCTION

I Will now lay open unto you my dearly
beloved Brethren, what I had before
promised concerning the easinesse of mi-
sticall Divinity, for I Judge you whom I
know to be led with a zeale of God wor-
thy to have this treasure opened unto you,
though very precious and most fruitfull:
But first I beseech the Almighty who on-
ly can expresse and declare himselfe to
give me his word from above, and utter-
ance that according to your capacity, I
may expound those wonders which are
revealed above and beyond the sight of
sence, reason and understanding: And I
will endeavour after the most simple and
ordinary manner to bring you experi-
mentally into the most sacred darknesse
where while you shall be feeling and per-
ceiving the presence of the unapproach-
able light, every one of you shall attempt
in the best man that God shall give you
leave continually to come neerer and
neerer and here by a most sweet morsell
to forcrast that supper of eternall happi-
nesse, whercunto we are called in the word
of life by the Gospell of Christ blessed
for evermore.

THE

THE PREFACE.

OF all the meanes whereby I can endeavour after the manner of men to lift you up to diuine things, I held it best to doe it by a similitude: But amongst humane workes, I found no Image more fit and conuenient for our purpose, then the Image of one that sees all things, where though there bee every where great store, yet least you should faile in the practise, which requires such a sensible figure, I send your Charity such a Table as I could haue for the present, containing a Picture of one that looks every way which I call the Image of God (man:) This you shall fasten in some place, for example on a North wall, and then shall all you Brethren stand about it, a little distance from it, and looke upon it, and every one of you shall finde by experience, that from what place so ever he lookes upon the same, it shall seem that none but himselfe alone is scene or looked upon by the Picture, and that Brother that stands on the east side of it, will imagine that the face looks eastwardly at him only, so hee that stands on the south side will think it looks southerly, and he on the west westerly; And first you will wonder how it can be that it should looke upon you all, and every one of you at once, for the imagina-

tions

tion of him that stands in the East cannot conceiue the Picture looking any other way namely to the west, or the south, Then let the Brother which was in the East place himselfe in the west, and hee shall perceiue the countenance fixed on him in the west as it was before, when it was in the East, and because he knows the Picture to be fixed and unmoved, he will admire the change of the unchangeable countenance, And if fixing his eye on the Image, he walketh from the west to the East, he will finde that the eye of the Picture goes continually along with him, and if from the East he returns to the west, it will in like manner not forsake him, and he will wonder how it was unmoveably moved, Neither shall his imagination be able to conceiue how it should possibly be moved with another that meets him, and goes with a contrary motion, And if for further tryall, hee makes his Brother looking still upon the Image, go from the East to the West, whilst himselfe at the same time goes from the West to the East, and meeting him, ask him if the eye or sight of the Picture go along with him, and shall heare that it doth so (though it go along with himselfe too) he will beleeue him, and if he should not beleeue him, he would not think

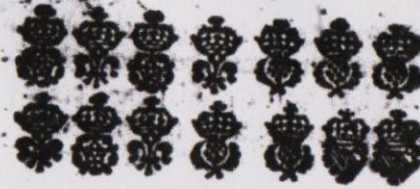
THE PREFACE.

think it possible, and so by his Brethrens relation, and telling him he will come at length to know that the countenance of the Picture accompanies all men though they go contrary wayes.

Hee shall therefore finde by experience that that immoveable face is so moved to the East, that it is at the same time likewise moved to the West, and so to the South, that is it likewise moved to the North, and so to one place that it is also moved to all places, and so relates to one motion, that it relates to all at one and whilst hee considers how that visage forsakes no man, hee sees likewise how it takes so dilligent care of every one, and seems to observe him who looks upon it, so particularly as if it took care for no body else, in so much that it cannot be conceived by him whom it bebolds how it should looke after any body else, And he shall further perceive how it takes as particular notice of the least Creature, as it doth of the greatest, and of the whole universe.

Now from this sensible appearance my purpose is to lift up you, my most beloved Brethren, by a certaine practise of devotion unto mysticall divinity, when I shall have premised three things necessary hereto.

THE



The Vision of God.

*That the perfection of appearance
is verified of the most per-
fect GOD.*

CHAPTER I.

Here in the first place wee must suppose that nothing can appeare about the sight of the Image of God, but that it is much more truly in the sight
B or

2 *The Vision of God.*

or vision of God. for God which is the height of all perfection, and greater then can bee thought is called $\Theta\epsilon\omicron$ in the Greeke because he sees and beholds all things.

Therefore if a painted face can appeare in an Image, as if it looked upon all things, and every thing at once, certainly this being of the perfection of sight cannot lesse truly agree unto the truth, than it doth apparently to the Image or appearance: For if one sight bee in us more sharpe and quick than another, and scarce discerning the things that are neer, and another discerning the things that are far off, and reaching the object quickly, and another slowly, there can be no doubt but that the absolute sight (from which is, all the sight of things that see, excels all the sharpnes, swiftnesse, and strength of a I that actually doe see, or that can bee made to see, u

For

The Vision of God.

3

For if I looke to sight in the abstract which I have in my mind free from all eyes and Organs, and consider how that abstracted sight in his contracted being, namely as they that see, doe see by that sight is contracted unto time to the severall parts or clymates of the world, to singular and individual objects; & to all other such like conditions, and that sight in the abstract is on the other side as much drawne away, freed, acquitted, and absolved from those conditions. Then I very well understand that it is not of the essence of sight to respect or looke upon one object more then another, although it inseparable accompany sight, in the contracted being thereof, that whilst it looks upon one thing, it cannot looke upon another, or absolutely upon all things. But God as he is the true uncontracted sight or seeing is

B 2

not

not lesse than may by the understanding be conceived of the absolute sight, but beyond all proportions more perfect, wherefore the appearance of sight in the Picture cannot so well as the conceipt approach or come neere the height of the excellency of absolute vision or sight, and consequently it is no whit to be doubted, but that whatsoever appears in that Image is excellently and perfectly in the absolute sight.

That absolute sight comprehends all manner of seeing.

CHAP. 2.

NOW thou must after these things understand that sight is varied in things that see, according to the varietie of the contraction thereof, for our sight followeth the affections of the Organs and the minde, therefore

some

some one man looke now lovingly and chearfully, by and by sadly and angerly, one while childishly, then manly, afterwards seriously and agedly. But sight freed from all, contraction doth at once and altogether comprehend all and every manner of seeing as being the most adequate measure and true exemplar of all sight: for without absolute sight, there can be no contracted sight, and absolute sight comprehends in it selfe all manners of seeing, and so also that every one, and yet remains utterly free and absolute from all varietie, for in absolute sight are all the manners of contradictions of seeing uncontractedly; For every contradiction is in the absolute, for absolute sight is a contradiction of contradictions it being an incontractible contradiction; Therefore a most simple contraction *Covides*, or is the

B 3

same

same with an absolute. And without contraction no thing is contracted, so absolute vision or seeing is in every sight, because every contracted seeing is by it, and cannot be at all without it.

That the things which are spoken or affirmed of God doe not differ really.

CHAP. 3.

ENter next into a serious consideration how all things that are said or affirmed of God cannot really differ, because of the highest and most perfect simplicity of him: though we in diverse respects ascribe divers names and Attributes unto him; But God being the absolute reason, or being of all formall reasons complicated or folded up in himselfe all reasons; whereupon we attribute

bure unto God seeing, hearing, tasting, smelling touching, sence, reason, and understanding and such like, according to the severall reasons of the signification of every word, yet in him seeing is not another distinct thing from hearing, tasting, touching smelling, and understanding, and so all Divinity is said to be put in a circle, because one of his Attributes is affirmed of another. And for God to have a thing is for him to be that thing, or his having is his being, his moving is his standing, his running is his resting, and in like manner all his other Attributes, so that although we ascribe unto him, moving in one respect, and standing in another, yet because hee is the absolute reason in which all alterity or othernesse is unitie or onenesse, and all diversitie is Iocencie or selfe samenesse: Therefore that diversitie

of reasons or formality (as wee conceive diversity, which is not Identity it selfe) cannot bee in God.

*That Gods Vision or sight is called
his providence, his Grace
'Eternall life.*

C H A P. 4.

VNto the Image of God approach thou now my Brother, that givest thy selfe to contemplation. And first place thy selfe in the East, then in the South and lastly in the West. And because the sight or eye of the Picture looks upon thee every where alike, & forsakes thee not whethersoever thou goest, thou shalt be thereby stirred up unto speculation and provoked to say.

Lord, in this Image of thee doe I now behold thy providence by a certaine sensible experience,
for

for if thou forsakest not mee who am the most base and vile of all things, certainly thou wilt never be wanting to any thing. For so art thou present to all things, and every thing as unto all things and every thing is present to that being without which they cannot be, and so art thou the absolute being of all things, present to each thing, as if thou tookest no care for any thing else. And this comes to passe because there is nothing but prefers its owne being before any thing else, and the manner of its being to all other manners of being, and so defends its owne being, that it had rather the being of all other things should goe to ruine and destruction than its owne. For so dost thou, O Lord looke upon every thing that is, that it cannot be conceived by all, that is, that thou hast any care other then
any other that

that that only thing might be in the best manner that it can possibly be, and that all other things that are may serve only to the intent that that which thou lookest upon may be after the best manner.

Thou O Lord dost not suffer me by any imagination to conceive that thou lovest any thing else besides mee more than my selfe seeing thine eye is never of from me alone And because there the eye is where the love is there fore do I finde thou lovest mee, because thine eyes are alwayes most attentively upon me thy servant.

Lord thy seeing is loving, consequently as thy sight regards and looks upon mee, so attentively that it never turnes it selfe from me, so thy love; And because thy love is alwayes with mee, and thy love is no other thing

thing then thy selfe that lovest mee therefore thou art alwayes with mee. Lord thou forsakeest me not, thou preferrest me on every side, as taking most dilligent care of me; Thy being O Lord forsakes not my being, who am only so far forth as thou art with me: And thy seeing being thy being, therefore I am because thou lookest upon me, And if thou hide thy countenance from me, I shall not subsist: But I know that thy seeing is that greatest goodnesse which cannot but communicate it selfe to every thing capable. Therefore canst thou never forsake me as long as I am capable of thee. To me then it belongs as much as I can to become more and more capable of thee continually: And I know the capacity which makes a union is nothing but likeness; and all incapacity proceeds from unlikenesse.

If I therefore make my selfe by all possible meanes like to thy Goodnesse, according to the degrees of likenesse I shall be capable of the truth, thou hast given me O Lord a being, and that such a one as may continually make it selfe more capable of thy goodnesse, and this power which I have from thee wherein I hold the lively Image of the power of thy omnipotency, is that free will by which I may either enlarge or restraints the capacity of thy grace, enlarge it I say by conformity when I strive to be good because thou art good, just because thou art just, and mercifull, because thou art mercifull when all my endeavour is turned to nothing but thee, because all thy endeavour is turned to me, when I looke most attentively to thee alone, and never turne away the eyes of my minde, because thou
embracest

embracest me with continuall sight, when I turne my love to thee alone, who being love, art turned to me alone.

And Lord what is my life, but those embraces whereby the sweetnesse of the love doth so amorously compasse me, I love my life exceedingly, because thou art the sweetnesse of my life.

I now behold as in a Glasse in an Image, in a shadow eternall life because it is nothing els but that blessed vision whereby thou never ceaseest to see and looke upon me most lovingly, even to the inmost of my soule. And thy seeing is or in thee to see is nothing else but to quicken mee continually to send unto me the most sweet love of thee, by the sending of that love to inflame me to the love of thee, by inflaming to feed me, by feeding mee to let my desires on fire, by firing.

ing my desires to give them drink of the dew of gladnesse, and by giving them drinke to send unto me a fountaine of Water, and by sending that to increase and perpetuate it, and to communicate this immortallity, to give mee the never fading glory of this heavenly, high and greatest Kingdome, and to make me partaker of that inheritance which is only thy sonnes, and to appoint me a possession of that eternall felicity where there is the Garden of all delights that can be desired, than which there can nothing better either be devised by Man or Angell or be by any manner of being, for it is the absolute greatnesse of every rationall desire, than which a greater cannot be.

That

That the vision of God is called his mercy, his motion and operation.

CHAP. 5.

EVer infinite is the multitude of thy sweetnesse which thou hast laid up for them that love thee for it is an inexplicable treasure of gladnesse most full of joy, To tast that thy sweetnesse is by an experimentall touch to apprehend and to lay hold upon the sweetnesse of all delectable things in their principall or beginning. It is to reach or attaine unto the reason and formality of all delectable things in thy wisdom, to see therefore the absolute reason or formality which is the reason or formality of all things, is nothing else but to tast thee O God, in the minde because thou art sweet.

sweetnesse it selfe, the being of life and understanding.

Thy seeing O Lord what is it other when thou lookest upon me with the eye of pittie, then that thou art seene by me? In seeing mee thou givest thy selfe to be seene by me which art *a hidden, an invisible God*. No man can see thee but as farre forth as thou givest thy selfe to be seene; neither is thy being seene any thing else but that thou seest him that seeth thee.

I see in this thy Image, how prone and ready thou art O Lord to shew thy face to all that seeke thee, for thou never shuttest thine eyes, nor never turnest them any other way. And although I turne my selfe away from thee when I turne my selfe wholly to any other thing; yet for all this thou changeest not thy eye for thy countenance.

If

If thou do looke upon me with the eye of grace, I am the cause thereof; because I am divided from thee by turning my selfe to some other thing which I prefer before thee, yet dost not thou for all this wholly turne thy selfe from me, but thy mercy followeth me, if at my time I would returne to thee that I may be capable of grace.

For that thou lookest not upon me, is because I looke not upon thee, but refuse and contemne thee.

O infinite pietie, how unhappy is every sinner that forsaketh thee the fountaine of Life, and seeketh not thee in thy selfe. but in that which in it selfe is nothing, and so had still been if thou hadst not called it out of nothing? How mad is he who seeketh thee that art goodnesse, and whilst hee seeketh thee goeth back from
the e

thee, and turnes away his eyes for every one that seeks, seekes nothing but good, and hee that seeketh good and goes back from thee goes back from that which he seekes.

Therefore every sinner goes astray from thee, and wanders farther off, but when hee returns to thee thou without delay meetest him, and before hee looks back to thee, thou with a Fatherly affection casteth upon him the eyes of thy mercy, neither is thy mercy any thing but thy seeing. Therefore thy mercy followeth every man as long as hee liveth whethersoever he goeth, as thy sight never forsakes any man. And as long as a man lives thou ceaseest not to follow him and by sweet and internall admonitions to stirre him up to cease from his errors, and to be turned to thee that hee may live happily. Thou
Lord

Lord art the Companion of my pilgrimage whithersoever I goe, thy eyes are alwayes upon mee, And thy seeing is thy moving, therefore thou art moved with me, and ceaseest not from motion as long as I am moved. If I rest, thou art with me also, if I ascend thou ascendest if I descend thou descendest, whithersoever I turne my selfe thou art present.

Neither dost thou forsake me in the time of tribulation as oft as I call upon thee thou art neere for to call upon thee is to turne my selfe to thee, and thou canst not be wanting to him that turns himselfe to thee, neither can any man be turned to thee except first thou be present for except thou wert present and diddest solicit me I should not know thee at all and then how should I be turned to thee whom I did not know

know : Thou art therefore my God that seest all things, And for mee to see is to worke, therefore thou workest all things, *Not unto us, therefore O Lord not unto us, but unto thy great name which is God* ; doe I sing eternall glorie, for I have nothing that thou dost not give, neither could I hold that which thou givest except thou thy selfe didest keep it, thou therefore minnistrest all things unto me, thou art the Lord powerfull, and pitifull, which givest all things, thou takest care of all things, thou art the dispencer that dispencest, thou preservest all things, And all these things dost thou which art blessed for evermore, work by thy only and most simple sight and beholding.

Of

Of the seeing face, to face or the seeing of Gods face.

CHAP. 6.

Right gracious Lord and God, the longer I looke upon the countenance, the more sharply it doth seeme unto mee that thou bendest the edge of thine eyes towards mee. And thy looking upon me makes me consider how this Image of thy face is therefore thus sensibly figured, because a face could not be painted without colour nor is colour without quantity : But I see not with those fleshly eyes that beholds this thy Picture, but with the eyes of my minde, and understanding the inevitable truth of thy face which is here represented by a contracted shadow, which true face of thine is free from all contraction, for it

is

is neither subject to quantity nor qualitie, nor time nor place being the absolute forme which is the face of faces.

When I consider therefore how that face is the truth and most adequate measure of all faces, I am amazed at it; for the face which is the truth of all faces is not subject to quantity, therefore neither greater nor lesse, yet it is not equall to any one because it hath no quantity, but is absolute and superexalted. It is therefore the truth, which is equality exempt from all quantity. So therefore, I comprehend that thy face, O Lord goes before every face formable and is the exemplary truth of all faces, and that all faces are the Images of thy incontractible and imparticipable face.

Therefore every face that can behold thy face sees nothing other or diverse from it selfe, because

cause it sees its own truth, or the truth of it selfe. Now the exemplar truth cannot bee other or diverse, but those things are accidents to the Image in as much as it is not the true exemplar; As therefore whilst I look upon this painted face from the East, it appeares to looke upon mee, so also, And in like manner if from the West or South, it seemes accordingly to looke upon me, And howsoever I change my face or posture, the face seemes still to be turned towards mee; So is thy face turned to all the faces that behold thee.

Thy sight O Lord is thy face he therefore that beholdeth thee with an amiable face shall finde no other, but that thy face looks aymeably upon him, and how much more aymeably he shall studie to looke upon thee so much more aymeably shall he finde thy face

face towards him: Hee that shall look upon thee angrily that like-wise finde thy face such towards him, and so hee that lockes upon thee cheerfully. For as this fleshly eye looking through a Redde Glasse, or Greene Glasse, thinke all it sees of the same colour so every eye of the minde that is muffled up in contraction, and passion, judgeth thee that art the object of the mind according to the nature of contraction, and passion; Man can judge but like a man, for when a man Attributes a face unto thee, he seekes not for it out of the (latitude of the) species or nature of men because his judgement is contracted within beneath humane nature, and so in judging exceeds not the passion of this contraction: So if a Lion should ascribe thee a face, hee would give thee none but a Lions face, an Oxe an Oxe, an Eagle, an Eagle.

O

O Lord how admirable is thy face, which if a young man should conceive, he would imagine it young, if an old man, aged, if a man, manly, who could conceive this only exemplar or patterne of all faces most true, and most adequate to be so of all faces, as that it is, neverthelesse of every one, and so perfectly of every one, as if it were so of none other, certainly he must needs out goe and passe beyond all formes and figures of all formable faces; And how could hee conceive a face, when he must transcend all faces, and all likenesse, and figures of all faces, and all conceptions that can be made of a face, and all Colour, Ornament, and beauty of all faces; Therefore who so faine would see thy face, as long as hee conceives any thing at all is farre from the sight of it, for every possible conception of a face is lesse

C

then

then thy face, O Lord, and every beauty and fairenesse which can be imagined is lesse than thy beauty, every other face hath beauty, but is not beauty it selfe, but thy face O Lord hath beauty, and this having, it is to be it, therefore it is absolute beauty, which is the forme that gives, being to every beauteous forme.

O face most comely, whose beauty, all things that hath the happiness to see it are not sufficient to admire. In all faces is the face of all faces seene but under a veile or covering, & in a dark shadow, but revealed not, it is not seene untill above all faces, we enter into a secret and hidden silence, where there is neither knowledge nor conception of a face, for this Mist Cloud, Darknesse, or ignorance, into which the seeker of thy face enters when hee surmounts all knowledge, and

con-

conception is that beneath which the face cannot be seene, otherwise then under a veile, but the mist it selfe reveals that there is thy face above all veiles or Coverings. As our eye, whiles it seeks to see the light of the Sun which is the face thereof, first it beholds it under a veile or Coverture in the Stars in Colours, and in all things that partake the light thereof, but when it strives to see it revealedly, and manifestly, it transcends all visible light because all such is lesse than that which he seeketh, but because hee would faine see the light which hee cannot see, hee knowes this, that as long as hee sees any thing, it is not that which he would see, and consequently he must go beyond all visible light, & hee that would to transcend all light that may be seene, must of necessity enter into that which wants visible light

C 2 which

which to the eye is (that I may so say) darknesse and when hee is in that darknesse or mist, then if hee know himselfe to be in the mist, he knowes himselfe now to be come to the face of the Sunne, for from the Excellency of the light of the sun doth that darknes and mist in the eye proceed, and by how much he knowes the darknesse to be greater, so much more truly doth hee in that mist attaine to the invisible light, so O Lord and no otherwise do I see the unapproachable light, beauty and shining of thy face may be without veile or shadow approached unto.

What

What is the fruit of the Vision of Gods face, and how it may be had.

CHAP. 7

Admirable is that sweetnesse wherewith thou now feedest my Soule O Lord, and so great that it must needs helpe it selfe by all meanes possible, as well with those things whereof it hath experience in this world, as by those most acceptable similitudes which thou inspirest. For because thou O Lord art that power and beginning from whence althings, and thy face, that power and beginning from whence all faces are, that which they are. Therefore I turne my selfe to this great & taull Nut-Tree and seek to see the principle or first beginning thereof, and I see with my sen-

cible eye that it is great tall, broad spread, Coloured, loaden with boughs, leaves, and Nutts. Then by the eyes of my minde, I see that that Tree was once in the seeds, yet not as I now behold it, but virtually or in power, I diligently consider the wonderfull vertue of that seed, in which this whole Tree, and all the nutts, and all the power and vertue of the seed of those Nutts, and all the Trees that are potentially in the vertue of the feedes of those nuts have bin and I see that that power is not, nor ever will be in any time that can be measured by the motion of Heavenfully explicable, yet that power of the seed though inexplicable is but contracted, because it hath no power other than in this particular species or kinde of Nutts.

Wherefore though I see the Tree in the seed, I see it only in
the

the contracted power thereof, then doe I consider O Lord the seminarie vertue of all the Trees of divers species, or sorts contracted unto every several species, and in those very seeds, I see the Trees in power. If therefore I would see the absolute or abstracted vertue and power of all the vertues of those seeds; what the vertue is, and what the principle or beginning that gives vertue to all seeds, I must of necessity goe beyond all terminall vertue which can be known or conceived and enter into that ignorance, wherein there remaines nothing at all of the terminall vertue or vigour, and then in that mist I finde a most stupendious power & which no power which can be taught or imagined can approach unto which is the beginning, giving us being to every vertue and power seminall, and

not seminall, which absolute and super exalted vertue and power, seeing it gives to every seminall vertue, such power as complicates and foulds up in it selfe potentially the Tree and all things required to a sensible Tree, and which follow the being thereof, certainly then that beginning, and cause must as a Cause have complicitly and absolutely in it selfe whatsoever it gives to the effect thereof, and so I see that that virtue and power is the face or Patterne of every arborall face and of every Tree where I see that Nuttree not in its contracted seminall vertue, and power, but as in the Cause and making power of that seminall vertue. And consequently I see the Tree to be a certaine explication of the seminall power, and the seed a certaine explication of the Almighty power, And I see that

that as the tree in the seed is not the tree, but the power of the seed, and that the power of the seed is it out of which the Tree is explicated or unfolded, so that there is nothing to be found in the Tree which proceeds not from the vertue of the seed to the seminall vertue and power in its cause, which is the power of powers, is not the seminal power, but absolute power. And so is the Tree in thee my God, thy selfe my God, & in thee is it the truth and exemplar or patterne of its owne selfe, likewise, also the seed of the Tree in thee is the truth and patterne of it selfe both tree and seed, thou O God art the truth the patterne or exemplar, and that power of the seed which is contracted is the power of the nature of the species or sort which is contracted to the species and is in it as a contracted beginning.

But thou O my God art absolute power, and therefore the nature of all natures.

O God whither hast thou brought me that I should see thy absolute face, to bee the naturall face of all nature, the face which is the absolute Entitie of all being, the art and knowledge of every thing knowable. He therefore that sees thy face, sees all things openly, and there is nothing hid unto him, He knoweth all things, he hath all things, O Lord which hath thee, he hath all things that seeth thee, for no man seeth thee, but hee that hath thee, no man cometh to thee, because thou art unapproachable, no man therefore can take thee, except thou give thy selfe unto him, how have I thee O Lord that am not worthy to appeare in thy sight? How can my prayer come unto thee, that art by any meanes
unap-

unapproachable? How shall I desire thee, for what is more absurd then to desire that thou who art all things in all things shouldst give thy selfe unto me, and how wilt thou give thy selfe unto me, unlesse thou give thy selfe with all Heaven, and Earth, and all things which are in them.

Nay how wilt thou give thy selfe unto me, except thou give give thy selfe unto me, and while I thus rest in the silence of Contemplation, thou O Lord answerest within my heart, saying be thou thine owne, and I will be thine owne.

O Lord the sweetnesse of all sweetnesse, thou hast placed mee in my Liberty, that I may if I will be mine owne; Hereupon if I be not mine owne; thou art not mine, for then shouldst thou necessitate liberty, seeing thou canst not be mine, except I be mine
owne

owne. And because thou hast put this in my liberty, therefore dost thou not necessitate but expect that I should choose to be mine owne the fault therefore is in me, not in thee O Lord, which contractest not thy greatest goodnes, but powrest it out most plentifully upon all that are capable. And thou O Lord art my goodnesse, and how shall I bee mine owne, except thou O Lord shalt teach mee. But this thou teachest me, that sence should obey reason, and reason beare rule. If therefore sence obey reason I am mine owne, yet hath reason nothing to direct her, but thee O Lord which art the word and the reason of reasons.

Whereupon I now see that if I heare thy word which ceaseth not to speake within me, and which shineth continually in reason, I shall be mine owne free, and
not

not the servant of Sin, and thou wilt be mine, and give me the sight of thy face, and then I shall be safe, blessed be thou O God in thy guises, which only art able to comfort my soule, and to erect and quicken it up unto a hope of attaining and enjoying thee, as thine owne gift, and the infinite treasure of all desirable things.

*How Gods seeing is his loving,
Causing, Reading, and Con-
taining all things in
himselfe.*

CHAP. 8.

Restieffe is my heart O God because thy love hath inflamed it with such a desire that it cannot rest but in thee alone. I began to pray the Lords Prayer, and then inspiredst me to consider how thou art our Father, Thy
loving

loving is thy seeing; thy Fatherhood is thy seeing which doth so fatherly embrace us all; for we say Our Father; for thou art the universall and singular Father: And every one saying our Father, implies that thy Fatherly love comprehends thy Sonnes, all and every one for a Father so loves all his Children, that he loves every one, because he is the Father of all, as well as of every one, and loves every one of his Sonnes so that every one thinks himselfe preferred before all the rest.

If therefore thou art a Father, and Our Father, surely the love of a Father to his Sonne preventeth the love of a Sonne to his Father, as long as we are thy sons and looke upon thee as sonnes, thou ceaseest not to looke upon us as a Father, therefore thou shalt be our fatherly purveyor having a fatherly care of us. Thy seeing is thy providence. If

If we thy sonnes do abdicate thee Our Father we cease to be sonnes, nor are we then free sons in our owne power, but we goe into a farre Country, separating our selves from thee, and then we undergoe a grievous slavery under a Prince which is Enemy to thee O God: But thou O Father though for the liberty given us as being the sonnes of thee which art liberty it selfe, thou suffer us to goe away and spend our liberty, and best substance after the corrupt desires of our senses, Yet dost thou not forsake us utterly, but art present continually, soliciting us, speaking in us, and calling us back to returne to thee, ready alwayes to looke upon us with the former fatherly eye, if we return and convert to thee.

O God of pittie look upon me, who being prickt with *compunction*

pnnction, for the miserable slavery of the slippery filthinesse of Swine, where I dyed for hunger, do now returne that I may howsoever it please thee, be fed in thy house, feed me with thy sight O Lord, and teach me how thy sight sees all that sees, and every thing that may be seen & every Act of seeing, and every seeing power, and every power that may be seene, and every thing that ariseth from them, for thy seeing is causing. Teach me O Lord how at one glance thou deservest them all together, and severally, when I open the Booke to read, I see confusedly the whole lease, and if I will distinguish every letter and word, I must of necessity turne my selfe particularly to every one in Order, I cannot read but one letter after another, and one line after another, but thou O Lord lookest upon, and readest all the paper together

gether without any delay of time, and if two of us read the same thing, one a pace, and the other slowly, thou readest with both, and seemest to read in time, because thou readest with them that read and seest, and readest all things together above time.

Thy seeing is thy reading, thou from eternity hast seene and read together beyond al delay of time, all the Bookes which have beene or may be written, and at the same instant, thou readest them successively with them that do so read them neither dost thou read one thing in eternity, and another with them that read in time, but being alwayes the same, and after the same manner, because thou art not changeable, being fixed Eternity, and eternity in that it forsakes not. time seems to be moved with time, although indeed motion and eternity is rest.

Lord

Lord thou seeſt and haſt eyes, thou art therefore an eye, becauſe with thee to haue is to be, and for this Cauſe in thy ſelfe thou ſeeſt all things, for if in me ſeeing were the Eye, as it is in thee my God, then could I ſee all things in my ſelfe, becauſe the eye is of the nature of Glaſſe, and a glaſſe though neuer ſo little will figuratiuely repreſent a great Mountaine, and all things that are in the ſurface thereof, and ſo the ſpecies of all things are in a glaſſy eye, yet becauſe our ſight doth not by meanes of the glaſſy eye ſee any thing but that particular wherunto it turnes it ſelfe becauſe the power thereof cannot but be particularly determined by the object there ore it ſeeth not all things that are contained in the Glaſſe of the Eye, but thy ſight being an Eye, or a living Glaſſe ſeeth all things in it ſelfe.

may

may being the Cauſe of all viſible things, therefore it containes, and ſees all things in the Cauſe, and reaſon of all things that is in it ſelfe.

Thy eye O Lord proceedeth to all things without turning, our Eye turneth it ſelfe to the object, becauſe our ſight ſees by a corner that hath quantity, but the Corner of thy Eye O God hath no quantity, but is infinite being a Circle may an infinite Sphere: for thy ſight is an Eye of infinite Sphericity or roundneſſe, and perfection, it ſeeth therefore all things round about and above, and below, O how wonderfull is thy ſight which is (O. O.) God to all that ſeatch for ~~me~~ how faire and amiable to all ~~that~~ love thee, How terrible to all ~~that~~ have forſaken thee O my God: for thou by thy ſight O Lord quickenſt every ſoule, makeſt glad every

one

one that is blessed, and puttest to flight all sorrow: looke therefore mercifully upon mee and my soule is safe.

How the sight of God is both universal and Particular, and what is the way thereto

CHAP. 9.

DEARE Lord, I cannot but wonder how (seeing thou lookest upon all, and every one as this painted Image which I behold, figures out unto me) in thy visive or seeing power, the *Univerſall conſides* with the singular: ~~But~~ then I wonder that therefore ~~my~~ imagination conceives not how this may be done, because it is in my owne visive power that I seeke for thy Vision which is not contracted to a sensible

sible Organ as mine is, and therefore am I deceived in my judgement. Thy seeing O Lord is thy offence. If therefore I looke to humanity which is one and simple in all men, I finde it both in all and every man, And although in it selfe it bee neither Easterly, nor Weasterly, nor Southerly, nor Northerly, yet in Easterly men it is in the East, and in the Westerly men in the West, and so though motion and rest be not of the essence of humanity, yet it is moved with men that move and resteth with them that rest, and it standeth with them that stand al-together at one and the same instant, because whether men move or be not moved whether they sleepe or rest, humanity forsakes not men. Whereupon if this nature of humanity which is contracted and no where found without men

men; If I say that be so, that it be not more present to one man than another, and be so perfectly present to one as if it were present to none other, much more deeply then shall humanity incontracted (which is the pattern and Idea of this contracted nature, and which is as the forme, and the truth of this contracted forme of humanity) never forsake humanity contracted in the Individualls, for it is the form which gives being unto the formal nature it selfe. Therefore cannot the specificall forme be without it, when as by it selfe, is hath no being, for it is from that which is by it selfe, before which there is none other.

Therefore that forme which gives being to the species, is an absolute forme, and that art thou O God, which art the former of Heaven, and earth, and all things.

When

When therefore I looke to the contracted humanity, & through that to absolute humanity, that is seeing in the contracted the absolute, as in the effect the cause and in the truth the Pattern; then meetest thou mee my God as the samplar or patterne of all men, and man by himselfe that is absolute.

And when likewise in all other species and kindes I turne my selfe to the forme of formes, in all these dost thou occur, or present thy selfe, as the Idea or Samplar. And because thou art an absolute or most sample-sampler or patterne, thou art not compounded of many Samplers, but art one most sample and absolute sampler, so that of all and every thing that can be formed, thou art the most true and adequate sampler. Therefore thou art the essence of essences, giving

to

to contracted essences to be: that which they are: for without thee O Lord nothing can be: If then thy essence peirce all things, thy sight must needs do so too, being thy essence.

As therefore none of the things that are, can flye from their proper being, so neither from thy essence, which gives, being to the essence of al things, and so by consequence not from thy sight neither. Therefore thou O Lord seest all thing, and every particular together, and thou art moved withall things that are moved, & standest still with all things that stand still & in asmuch as there are things found which are moved, when other things stand still, therefore thou O Lord standest still, and are moved both at once, for if motion and rest be both found together at the same time, contracted

tracted in divers things, and nothing can be besides or without thee, then there is neither motion nor rest without thee, but unto every one of them all art thou present O Lord, together and at once, and to each of them wholly, and yet thou art neither moved nor refterh, because thou art superexalted and absolute or free from all those things which can neither be named or conceived. Thou standest therefore, and thou goest, and yet thou neither standest nor goest, and that this painted face shews mee full well, for if I be moved, the face thereof appeareth to be moved, because it forsakes me not: And if whilst I move, another that beholds the face stand, still the countenance likewise forsaketh not him, but stands still with him that stands. Yet can it not properly agree to an absolute
D face

face or sight that is freed from these respects, either to stand or be moved in that it is above all station or motion, in most simple and absolute infinity after or beneath which infinity, is motion and rest, and opposition, and whatsoever can be said or conceived.

Whereupon I finde by experience, how it is necessary for me to enter the mist and to admitte the coincidence of opposites above all capacity of reason, and there to seek the truth where I meet with impossibility, and above that the highest intellectuall ascent, when I shall come to that which is unknowne to every understanding, and which every understandingudgeth farthest off from truth; there art thou O my God which art absolute necessity.

And by how much more that
mistie

misty impossibility is known to be more dark, and impossible, so much the more doth necessarily shine and is the more unvayledly present and drawes neere.

Wherefore, I thank thee O my God, because thou shewest mee there is no other way of coming unto thee, but that which seemeth to all men, even the most learned Philosophers utterly unaccessible, and impossible, because thou hast shewn mee that thou canst not elsewhere be seene, than when Impossibility meets and crosses me, And thou O Lord which art the food of strong men, hast animated me to do violence to mine owne selfe, to beleieve, *because*, Impossibility coincident with necessitate, And so I have found the place where thou wilt revealedly be found, which place is environed with Coincidence of
D 2 Coni

Contradictories, which is the wall of that Paradise wherein thou dwellest, whose gate is kept by a most high spirit of reason, and if that be not overcome, the entry will not be opened. Beyond the Conicidence of contradictories, therefore thou wilt or maiest bee seene, but not on this side of it.

If therefore impossibility bee necessity in thy sight O Lord, then there is nothing that thy sight doth not see.

How God is seene beyond the conicidence of contradictories and how seeing is being.

CHAP. 10.

DRead God, I stand before the image of thy face, which I looke upon with my senceible eyes

eyes, and with my ineternall eyes, I labour to behold that truth which is signified in thee, and it comes into my minde O Lord, how thy seeing speakes, for thy speaking is nothing else but thy sight, being they do not really differ in thee, which art absolute simplicitv it selfe. Then I do clearely finde by experience, that thou seeest all things together, and every thing severally: for I my selfe when I Preach at one and the same time, speake one word to the whole Church assembled together, and to every one that is amongst them, and in that word which I speake to all, I speak to every one, That which the Church is to mee, that unto thee O Lord is the whole world, and every particular Creature that is or can be, so therefore thou speakest to all, and every one, and those things

to which thou speakest, thou seest
 O Lord, which art the chiefest
 consolation of all that trust in
 thee thou inspirest me to praise
 thee from the contemplation of
 my selfe, for thou hast given mee
 one face as thou pleasest, and that
 is seene generally, and particu-
 larly, to all to whom I preach, my
 owne face is therefore seene by
 all and my simple speech is who-
 ly heard by all and every one, but
 I cannot distinctly heare all them
 speaking together, but one after
 one: nor distinctly see them
 altogether, but one after one,
 yet if there were in mee so
 great power, that hearing and
 being heard, should coincident and
 be all one, and seeing, and being
 seene, as also speaking, and hea-
 ring (as in thee O Lord which
 art the Highest power) then I
 could both heare and see all at
 once, and every one in particu'ar
 by

by themselves, and as I could
 speak to every one in particular,
 at once, so in the same instant,
 while I speake, I could see and
 heare the answers of all and eve-
 ry one. Now then as being pla-
 ced in the Doore of the coinci-
 dence of opposites, which the
 Angell keepeth in the entrance
 of Paradise, I begin to see thee
 O Lord for thou art there where
 to speake, to heare, to see to tast,
 to touch, to reason, to know, and
 to understand, are all the same
 thing, and where seeing coinci-
 des which being seene and hear-
 ing with being heard, and tasting
 with being tasted and touching,
 with being touched, and spea-
 king with hearing, and creating
 with speaking. If I could see as
 I am visible or to be seene, I were
 not a Creature, and if thou O
 Lord shouldst not see as thou art
 to be seene thou wert not God
 Almighty, thou art Visible unto

all Creatures, and seeſt all, for in that thou ſeeſt all, thou art ſeene of all, otherwiſe they could not be Creatures, becauſe by thy viſion they are. And if they ſhould not ſee thee, ſeeing they could not take from thee their being; the being of the Creature is thy ſeeing, and being ſeene.

Thou ſpakeſt by thy word to all things that are, and calleſt to bring the things that are not, Thou calleſt therefore that they may heare thee, when they heare thee, then they are, when therefore thou ſpakeſt, thou ſpakeſt to all things, and all things to whom thou ſpakeſt heare thee. Thou ſpakeſt to the Earth, and calleſt it to humane nature, and the Earth heareth thee, and its hearing is to be made man. Thou ſpakeſt unto nothing, as if it were ſomething, and nothing heares thee, becauſe it was made ſomething, which was nothing.

O

O infinite power, thy conceiving is to ſpeak, thou conceiveſt Heaven, and it is as thou conceiveſt, thou conceiveſt Earth, and it is as thou conceiveſt, while thou conceiveſt, thou ſeeſt, and ſpakeſt, and workeſt, and whatſoever can be ſaid. But how wonderfull art thou O my God, thou ſpakeſt once, thou conceiveſt once, how then art thou althings together, but ſucceſſively many things, how are ſo many diuers things from one conception, thou enlightneſt me that am upon the Threshold of the Doore, by telling me that thy conception is moſt ſimple eternity it ſelfe and there is nothing can poſſibly be done after moſt ſimple eternity, for infinite duration which is eternity it ſelfe, includeth, and comprehendeth all ſucceſſion. Therefore whatſoever appears unto us in ſucceſſion, is

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not

not after thy conception which is eternitie for thy one and only conception which is thy word, complicates, & in fouleth all things, and every perticular, and thy Eternall word cannot be manifold nor diverse nor variable, nor changeable, because it is simple Eternitie.

So I see O Lord, that there is no thing after thy conception, but all things are because thou conceavest them and thou conceavest them in Eternitie, and succession in Eternitie, is Eternitie it selfe without succession, even thy word O Lord God: Thou hast no sooner conceived any thing that appears unto us, temporally than it is: for Eternitie in which thou conceavest all temporall succession coincides in the same now or instant of Eternitie nothing can there be past or to come, where to come and
past

past coincides with the present: But that things in this world are according to before and after, is because thou didest not before conceive those things that they should bee, if thou hadest sooner conceived them, they had sooner bin, but in whose conception forever there can fall first, and later, that hee can first conceive one thing, and after another, hee is not Almighty, but because thou art God Almighty thou art within the Walle in Paradise: And that Walle is that Coincidence, where after coincides with before, or latter with first where the end coincides with the beginning, where *Alfa* and *Omega* are the same.

Things therefore are alwayes because thou speakest that they may be, and they are not before because thou speakest not before

and

and when I read that *Adam* was before so many yeares, and that such a one was borne to day, It seemes to mee impossible that *Adam* should bee then, because thou then wouldst, and he other borne to day, because thou now wouldst; And yet thou didst not will *Adam* to bee sooner, than thou wouldst him that was born to day, but that which seems impossible is necessity it selfe, for now & then are after or beneath thy word, Therefore they meete with him that comes to thee in the Wall which invirons the place where thou dwellest in Coincidence; For now and then coincides in the circle of the Wall of Paradise: But thou my God art and speakest beyond now and then, which art absolute Eternitie.

How

How in God succession of time is scene without succession.

CHAP. 12.

O My God, I have experience of thy goodnes which art so farre from dispising mee a miserable sinner, That thou on the other side dost sweetly feede me with a certain desire or longing, for thou hast inspired into mee a most welcome similitude, as touching the unitie of the mentall word or conception and the variety thereof in those things that appeare successively: For the simple conception of a most perfect Clock leades me a more feeling and savoury sight of thy conception and word, for the simple conception of a clocke, complicates or wraps up all temporall success.

succession, And put case that a Clocke bee a conception, then though we heare the sound of the 6th houre, before the 7th yet the 7th is not heard but when the conception commands, neither is 6th sooner in conception, then the 7th or 8th but in the simple conception of a Clocke, there is no houre before or after another, although the Clock never strike but when the conception bids: And it may be truly said when the Clocke strikes six, that then the Clocke strikes six, because the conception of the Master wil have it so and because a Clock in the conception of God is a conception it may a little appeare how succession in a Clocke is without succession in a word or conception and how in that most simple conception are folded up all motions and sounds, and whatsoever we find in succession,
and

and that whatsoever happens successively doth not by any meanes exceed the conception, but is an explitation of the conception because the conception gives being to every thing: And that therefore nothing is sooner than it comes to passe because it was not sooner conceived than it might be; Suppose then a conception of a Clocke to be Eternity, and then the motion in the Clocke is to be succession, therefore eternitie doth both, infold, and unfold succession, for the conception of a Clock which is Eternity, doth both complicate and explicate all things.

Blessed bee thou therefore O Lord my God, which feedest and nourishest me with the milke of similitudes, untill thou give mee stronger meat: Lead me O Lord God by these pannes to thee, for except thou lead me, I shall faint
by

by the way, because of the frailty of my corruptible nature, and the foolish Vessel which I beare about mee: I returne againe in confidence of thy help, O Lord to finde thee beyond the wall of confidence, complication, and explication, and as I goe in and out by this door of thy word and conception, I finde most sweete pasture and foode, when I finde thee explicating thy power, I goe out, when I find thee both complicating, and explicating; I goe in and out, I goe in from the Creatures, to thee thou Creator, from the effect to the cause, I go out from the Creator to the creatures, from the cause to the effect, I goe both in and out together, when I see how going out is going in, and going in at the same instant going out, As hee that numbrell doth at the same time, both explicate and complicate, explicate

Plicate the power of unity, and complicate number into unitie. For the creatures going out from thee, is for thee to enter into the Creature, and to explicate is to complicate, And when I see thee God in Paradise, incompassed there within the wall of the confidence of contraries, I see that thou dost neither complicate nor explicate disjunctively nor copulatively; For disjunction and communion are both a like, the wall of confidence, beyond which thou art absolute and free from all that can be either said or thought.

That

*That where the invisible is
seene, the uncreated
is created.*

CHAP. 12.

CROWN of my joy and happi-
nesse thou hast appeared un-
to mee, sometimes as invisible from
every creature because thou art
a God secret and hidden, and in-
finite, and infinite is incompre-
hensible by any manner of com-
prehension, Then thou appearedst
to mee as visible to all things, for
every thing is so far forth as thou
seest it: and that could not bee
in act; except it did see thee, for
vision gives being, because it is
thy Essence; So thou my God
art visible, and invisible thou art,
invisible as thou art, and thou art
visible as the creature is, which

10

so farre forth is as it sees thee, by
every thing that sees, in every
thing that may be seene, and in
every act of seeing art thou seen,
which art invisible, and absolute,
and free from all such things, and
infinitely superexalted; There-
fore O Lord I must leap over the
Wall of invisible vision where
thou art found, and the Wall is
all things, and nothing both to-
gether, and thou which meetest
or appearest to us as though thou
wert all things, and nothing at al
both together, dwellest within
that high Wall which no wit can
by its own power ever be able to
climbe.

Sometimes thou appearest un-
to mee, so that I imagine thou
seest all things in thy selfe, like a
living Glasse, in which all things
shine, and because thy seeing is
thy knowing, then it comes into
my minde that thou dost not see

21.

also things in thy selfe as in a living Glasse, for then thy knowledg should arise from the things: Sometimes thou presentest thy selfe to mee, that thou seest all things in thy selfe, as power or vertue, by looking upon it selfe, As the power or possibility of the seed of a Tree, if it should looke into and behold it selfe, would in it selfe see the Tree in power; because the vertue of the seede is potentially the Tree, and then againe, me thinkes that thou dost not see thy selfe, and all things in thy selfe, as power or possibility, for to see a Tree in the power of the vertue, differs from that vision by which the Tree is seene in act, and then I finde how thy infinite vertue or power is beyond all specular and seminall vertue, and beyond the coincidence, radiation or reflection of the cause, and also the thing caused, and that

that that absolute vertue is absolute vision, which is perfection it selfe, above all manner of seeing: for all the manners which expaine the perfection of seeing are without any manners, thy Vision which is thy Essence, O my God.

But suffer most mercifull Lord that I thy vild Creature may yet speake unto thee; If thy seeing be thy creating, and thou seest nothing but thy selfe, but thy selfe art the object of thy selfe, (for thou art both the thing seeing and the things seene, and the act of seeing, how then dost thou creat other things from thee, for thou seemest to creat thy selfe as thou seest thy selfe, But thou comfortest mee O life of my spirit, for although I meet with the wall of absurdity, which is of the Coincidence of creating and being created, as though it were

impossible

impossible that creating and being created should coincide (for to admit this, seemes to be as if one should affirme, that a thing is before it is, for when it creates it is, and because it is created it is not) yet it hinders not, for thy creating is thy being, neither is it any other things at once to create, and to be created, than to communicate thy being unto all things, that thou maiest bee all things in all things, and yet remaine absolute from all things, for to call to being things that are not, is to communicate, being to nothing, so to call is to create, to communicate is to bee created. And beyond this Coincidence of creating and being created, art thou God absolute and infinite neither creating nor in possibility of being created, although they are all that they are, because thou art.



O thou heights of riches, how incomprehensible art thou, as long as I conceive a Creator, creating, I am yet on this side the wall of Paradice, so as long as I conceive a Creator in possibility of being created, I have not yet entred, but am in the wall, but when I see thee as absolute infinite, whereunto neither the name of a Creator creating, nor of a Creator in possibility of being created can agree, then I beginne to see thee revealedly, and to enter into the Garden of delights, because thou art no such thing as can be said, or conceived, but infinitely and absolutely super-exalted above all such things. Thou art not therefore only a Creator, but infinitely more then a Creator, though without thee nothing is done, or can be done: To thee bee praise and glory for ever and ever, *Amen.*

That

*That God is scene absolute
infinite.*

CHAP. 23.

Then Lord God, thou helpe
of them that seeke thee, I
see thee in the Garden of Para-
dise, and I know not what I
see, for I see nothing visible, only
this I know, that I know not
what I see, nor ever can know it,
name thee I cannot, because I
know not what thou art; And if
any man say thou art named by
this or that name, in as much as
he nameth thee, I know that it is
not thy name, for every terme of
the manner of significations of
name is a Wall, beyond which I
see thee.

And if any man expresse any
conception, by which thou mayst
be

be conceived, I know that con-
ception is not the conception of
thee, for every conception is ter-
minated in the Wall of Paradise,
And if any man expresse any si-
militude, and say that according
thereunto thou art to be con-
ceived. I know likewise that si-
militude is not thine, for if any
man dealse any understanding
of thee, as though hee would
give a meanes to understand
thee, this man is yet farre from
thee, for from all these, art thou
seperated by a most high Wall:
This Wall seperates thee from
all things that can bee said or
thought, for thou art absolute
from all things that can fall into
any mans conception, Therefore
when I am highest of all lifted
up, then I see thee infinity, there-
fore art thou inaccessible, incom-
prehensible, unnameable, unmul-
tiplicable, and invisible, and so hee

E

that

that will ascend to thee must get up above every terme and end and things, finite. But how shall he come unto thee, the end whereat hee aimeth, if hee must ascend above the end, Hee that mounts up above the end, doth he not enter into that which is indeterminate, and confused, and so in regard of the understanding, into ignorance and obscurity, which are intellectuall confusion; The understanding must therefore become ignorant, and be placed in the shadow if it would see thee, But O my God what is this ignorance of the understanding, is it not a learned ignorance, therefore canst not thou O God be approached unto, as being infinite, but by him whose understanding is in ignorance, and namely such a one as knows himselfe to be ignorant of thee, How can the understanding conceive

ceive thee which art infinite; The understanding knowes it selfe ignorant, and that thou canst not be conceived, because thou art Infinite. For to understand Infinite, is to comprehend that which is incomprehensible.

The understanding knowes it selfe ignorant of thee, because it knows thou canst not be known, unlesse that which is unknowable be known, and the invisible seen, or the inaccessible approached unto. Thou my God art absolute Infinite, which I see to be an infinite end, but I can not conceive how an end should be an end without an end. Thou O God art the end of thy selfe, because thou art whatsoever thou hast it thou hast an end thou art an end, Thou art therefore an infinite end because thou art the end of thy self, for thy end is thy essence, the essence of the end is not de-

terminated or limited in another end, but in it selfe, the end therefore which is the end or bound of it selfe is infinite. And every end which is not the end of it selfe is a finite end, thou O Lord because thou art the bound that boundest all things, therefore art thou the end or bound whereof there is no end or bound, and so the bound without bound, or infinite bound which passeth all reason, for it foulds a Contradiction.

When therefore I affirme a boundlesse bound or an infinite end, I admit darknesse to be light, ignorance, knowledge, and that which is impossible to be necessary or of necessity; And because we admit that there is a bound of that which is bounded, we must necessarily admit of an infinite or last end or bound without abound, but we cannot but ad-

admit infinite being, therefore we cannot but admit the infinite. Consequently we admit the Coincidence of contraries, above which is the infinite. And that Coincidence is a contradiction without a contradiction, as an end without end.

And thou O Lord saist unto me that as alterity in unity is without alterity, because it is unity, so contradiction in Infinitie is without contradiction, because Infinitie. Infinitie is simplicity it selfe, but contradiction cannot be without alterity, yet alterity in simplicity is without alteration, because it is simplicity, for all things that are said are affirmed of absolute simplicitie coincide or are the same with it, because there to have, is to be, the opposition of opposites, is their opposition without opposition as the end or bound of things infinite

is no end or bound without end or bound.

Thou therefore O God art the opposition of opposites, because thou art infinite, and because thou art infinite, thou art infinite it selfe: In infinity is opposition of opposites without opposition.

O Lord my God, the strength of the weake, I see thee to be infinity it selfe, therefore to thee, there is nothing other or diverse or contrary, and adverse for hee that is infinite doth not suffer with himselfe any alterity, because (being infinity) there is nothing besides or without it, for absolute infinite, includes and environs all things. Therefore if there were infinite and something besides it, it were not infinite nor any thing else, for infinite cannot be either greater or lesse, therefore there is nothing be-

be-

besides or beyond it, for if infinitie did not, include within it selfe al being it were not infinite. And if there were no infinite, then were there no end or bound nor alteritie, nor diversitie, which without alterity of bands and termes cannot be Infinite, therefore being taken away, there remaineth nothing, there is therefore infinitie, and it complicates all things, as nothing can be besides it, and hereupon here is nothing other, or diverse unto it, Infinitie therefore is so all things that it is none of them all.

To Infinity therefore, there can no name agree, for every name may have a contrary, but to unnameable Infinitie, there can be nothing contrary, neither is Infinitie the whole, whereunto is opposed a part, nor can it be a part, nor can Infinitie be great,

E 4

or

or little, nor any thing which can be named, neither in heaven or in earth, above all these is Infinite, Infinite is to nothing either great or lesse, or equal.

But while I consider Infinitie neither to be greater nor lesse to any thing imaginable, I say it is the measure of all things being neither greater nor lesse. And so I conceive it the equalitie of being, such an equality is Infinite, yet is it not so equalitie, as inequality opposed unto it, but there equalitie is inequality, for inequality in Infinite is without inequality because it is Infinite, so equality in Infinity is infinity, Infinity equality, is an end without end; whereupon though it be neither greater nor lesse, yet is it not equality, as contracted equality is understood, but it is infinite equality, which is not capable of more or lesse, and so it is

is not more equal to one then to another, but so equal to one that to all, and so to all that to none of all, for that which is infinite is not contractable, but remains absolute, if it were contractable by Infinity, it were not infinite: It is not therefore contractable to the equality of the finite, although it be not equal to any thing, for how should inequality agree with the infinite, whereunto agreeth neither more nor lesse.

Therefore that which is infinite, is neither greater nor lesse, nor unequal to any thing imaginable, and yet it is not, therefore equal to that which is infinite, because it is above every finite thing, to wit, by it selfe, that which is infinite then is it utterly absolute, and incontractable.

How high art thou O Lord above all things and with all how
E humble

humble, because in all things : If infinite were contractible to any thing nominable, as a line, or a surface, or a species, or kinde, it would draw to it selfe that whereunto it were contracted, and it implies that the infinite should bee contractible, for it should not be contracted, but attract; for if I say that the infinite is contracted to a Line, as when I say an infinite Line, then is the Line attracted or drawne to that which is infinite, for a line ceaseth to be a line when it hath no quantite or end, an infinite line is not a line but a line in infinite is infinite : And as nothing can be added to that which is infinite, so the infinite cannot bee contracted unto any thing, to make it other then infinite, infinite goodnesse is not goodnesse but infinite, infinite quantitie is not quantity but infinity, and so in all things.

Thou

Thou art a great God of whose greatnesse there is no end; and therefore I see thee, the unmeasurable measure of all things, as the infinite end of all things.

Thou art therefore O Lord without beginning and end, because infinite, thou art the beginning without beginning, and the end without end, and so the beginning that the end, and so the end that the beginning, and neither beginning nor end, but above them both even absolute, Infinite it selfe blessed for evermore.

How

How God complicateth or infoldeth all things without alterity.

CHAP 14.

O Lord God by the infinitesse of thy mercy I see thou art infinite incompassing all things. There is therefore nothing without thee, but all things in thee, nothing that is another thing from thee: Thou teachest me O Lord how alterity which is not in thee, is not likewise in it selfe, neither can it be, nor doth that alterity which is not in thee, cause that one Creature is different from another, although indeed one be not the other, for the Heaven is not the Earth, though it be true that the Heaven is the Heaven, and the Earth the Earth.

If

If I therefore seeke for alterity which is neither within thee nor without thee, where shall I finde it, and if there be no such thing, how then is the earth another Creature then the heavens, for without alterity this cannot be conceived, but thou speakest in me O Lord and saist that of alterity there is no positive principle or beginning, and so it is not for how should alterity be without beginning, except it selfe were a beginning, and Infinity; But alterity is not the principle of being, for it is called alterity of not being, for because one thing is not another, therefore it is called *Alterum* or another, alterity therefore cannot be the principle of being; because it is so called from not being, neither hath it principle of being when it is not from being.

Therefore

Therefore is not alteritie any thing but that Heaven is not Earth, it is because Heaven is not infinite it selfe which containeth all being.

Whereupon because infinitie is absolute infinitie, it comes to passe that one thing cannot bee another.

As the being of *Socrates*, includeth all the being of *Socrates*, in which simple being of *Socrates* there is not alterity or diversity, for the being of *Socrates*, is the individuall unity of all things that are in *Socrates*. so that in that one being is complicated the being of all things which are in *Socrates*, namely in the very individuall simplicitie, where there is nothing found ether, or divers: But in that one and only being all things which have any being belonging to *Socrates* are, and are explicated, and without
or

or besides it, they neither are nor can be, although withall in that most simple being, the eye bee not the eare, nor the head the heart, and the seeing is not hearing, nor sence reason, nor doth this happen out of any principle of alterity, but presupposing the most simple being of *Socrates* it comes to passe that the head is not the feet, because the head is not the most simple being of *Socrates*, And therefore the being thereof doth not include the whole being of *Socrates*.

And so I see (thou O Lord giving me light) that because the simple being of *Socrates* is altogether incommunicable, and uncontradictable to the being of any Member whatsoever, therefore the being of one Member is not the being of another but that most simple being of *Socrates*, is the being of all the Members of
Socrates

Socrates in which all the variety and alteritie of being which is in the Members is simple unity, as the plurality of the formes of the parts is unity in thy forme of the whole, so it is in some sort
 O God betweene thy being which is absolutely infinity, and all those things that are, absolutely I say, as the absolute forme of being of all contracted formes. Thence it is that the hand of *Socrates*, being separated from his body, though after it be cut off, it be not any more the hand of *Socrates*, yet it remaines still in some being of Carkasse, and that is because the forme of *Socrates* which gives being, doth not give being simply, but a contracted being, namely the being of *Socrates*, from which the being of the hand is separable, and yet may remaine under another forme, but if the hand were once wholly

wholly separated from the uncontracted, being which is infinite and absolute, it would altogether cease to bee, because it were then separated from all being.

I thanke thee O Lord my God, who as far as I am able to conceive largely, shewest me how thou art Infinite it selfe, complicating and infolding the being of all things in most simple power which were not infinite, except infinitely united, for power united is the stronger. Therefore that power which is so united that it cannot be more, is infinite and omnipotent. Thou art God Almighty, because absolute simplicity, which is absolute infinity.

That

*That actual Infinitie is unie, in
which the figure is
Veritie.*

CHAP. 15.

REgard thy servant in mercy,
Lord, though he be a foole,
save from what thou grantest,
that he may speak unto thee his
God.

I see it this painted face the fi-
gure of Infinitie, for the sight is
indeterminate either to object
or place, and so infinite, for it is
not more turned to one then to
another of them that looke up-
on it, And although the sight
thereof be in it selfe infinite, yet
it seemes to bee terminated by
every one that looks upon it,
because it looks upon every one
that looks upon it so determi-
nately

nately, as though it lookes on
him alone and nothing else.

Thou seemest therefore unto
me O Lord as possibility and be-
ing absolute and infinite for-
mable and determinable by every
forme, for me, for we say that the
formable possibility of the matter
is infinite, because it can never be
finished, but thou answerst in
mee, O infinite light that abso-
lute power, or possibilitie is infi-
nity it selfe, which is beyond the
Wall of coincidence, where pos-
sibility of being made Coincides
with possibility of making where
power coincides with Act matter
although it be in power to infi-
nite formes, yet it cannot have
them all at once actually, but the
power is terminated by one, and
that removed by another. If there
fore the (*posse esse*) may be, if the
matter should coincide with the
Act, it would so be power that it
would

would be act also, and as it was in power to infinite formed, so it would be actually formed infinitely. Now Infinitie in act is without alteritie, and it cannot be infinitie, but it must be unitie, There can not therefore be infinite formes in Act, but actual infinity is unity. Thou therefore O God which art infinite it selfe, art thy selfe, one God, in which I see all may be is in act, for possibility absolute or free from all power contracted to matter or any passive power whatsoever is absolute being, for whatsoever is in infinite being is the most simple infinite it selfe, so to may be all things in the infinite being is the infinite being it selfe, likewise also actually to bee all things in the infinite is the infinite being it selfe; Wherefore the absolute may be, and the absolute being in Act in thee my God

God are nothing but thou my infinite God, thou my God art all may be.

The may be of the matter is materiall, and so contracted, and not absolute, so the sensible and rationally may be is contracted, but to bee altogether uncontracted coincides with simply absolute, that is infinite.

When therefore thou my God appearest unto me as matter formable, because thou receivest the forme of every one that beholds thee, then thou liftest me up to see how he that looks upon thee, doth not give thee forme, but in thee hee beholds himselfe, because from thee hee receives that which hee is. And so what thou seemest to receive from the beholder, that thou givest as being the living glasse of eternity which is the forme of formes; In which glasse whilst one lookes

hee

hee sees his owne forme, in the forme of formes, which is the glasse, and judgeth the forme which hee sees in that glas so be the figure of his forme, because it is so in materiall polliſt glasse, though the contrary thereof be true, because that which hee sees in the Glasse of eternity, is not the figure but the truth of that which himselfe (the beholder) is the figure. The figure therefore in thee in God is truth and the samplar or patterne of all and every thing that is or may be.

O God which art wonderfull to every understanding, thou seemest sometimes as if thou wert a shadow, and thou art light, For when I see how according to my Change the sight of thy Picture seemes changed, thy face also seemes changed, because thou appearest to me changed as if thou wert the shadow that fol-
loweth

loweth the alteration of him that walketh. But because I am the living shadow, and thou the truth, I judge by the change of the shadow that the truth is changed. Thou therefore O my God art the shadow, but so that thou art the truth also, thou art the image of me, and of every thing, but so that thou art the exemplar and patterne also.

O Lord God the enlightner of hearts, my face is a true face, because thou that art the truth hast given it me. My face is also an Image, because it is not the truth it selfe, but the Image of the absolute truth therefore I do complicate and infold in my conception the truth and the Image of my face, and I see that in it the Image coincides with the faciaall truth, so that in as much as an Image in so much it, it true. And then thou shewed me O Lord,
how

how according to the mutation of my face, thy face is both changed and unchanged, changed because it forsakes not the truth of my face, unchanged because it follows not the change of the Image: Wherefore as thy face forsakes not the truth of my face, so it follows not the changing of an alterable Image, for absolute truth is unalterability, the truth of my face is mutable, because it is so, the truth that it is also the Image, but thine is unchangeable, because it is so an Image that it is also the truth; Absolute Truth cannot forsake the truth of my face, for if it should forsake it my face which is mutable, truth could not subsist.

So dost thou seeme to mee O God (because of thine infinite goodnesse) immutable, because thou forsakest not the mutable Creature, but because thou art
absolute

absolute goodnesse thou art not mutable, because thou dost not follow mutability. and thy most performed depth O God that dost not forsake, and withall dost not follow the Creatures: O inexplicable piety that offerest thy selfe to him that beholds thee, as if thou tookest being from him, and comfortest thy selfe to him that hee may love thee the more, by how more like to him thou art, for we cannot hate our selves, therefore we love that which participates and accompanies our being, and wee embrace our likenesse, because we are represented in the Image in which we love our selves.

Thou shewest thy selfe O God as our Creature out of humility of thine infinite goodnesse, that so thou mayst draw us unto thee, for thou dost draw us to thee by all meanes possible, that a free reasonable Creature

can be drawne by. And in thee
 O God Creating Coincides,
 which being created, for the I-
 mage which seemes to be Crea-
 ted by me is the truth that crea-
 teth mee, that so at length I may
 understand how much I ought
 to be bound unto thee, when in
 thee loving, and being coin-
 cides, for if I ought to love my
 selfe in thee my similitude, and
 then be especially bound unto it
 when I see thee love mee as thy
 Creature and Image, how can-
 not that father love his sonne,
 who is so a Sonne, that he is a
 Father also, And if he be much
 to be loved which is a sonne in
 estimation and a father in know-
 ledge, art not thou most of all
 which in estimation exceedest a
 sonne and in knowledge a Fa-
 ther.

Thou God wouldest that filiall
 love should consist in estimation
 and

and thou wilt be esteemed liker
 then a sonne, and be knowne
 more intimate then a Father, be-
 cause thou art love, complicating
 and infolding, as well filiall, as
 paternall delection. Be thou
 therefore which art my sweetest
 love, my God blessed for ever-
 more.

*That God except hee were infinite
 could not be the end of
 our desires.*

CHAP. 16.

O My God the fire ceaseth
 not to burne, nor more
 doth the love of desire which is
 carried towards thee, which art
 every desirable forme, and that
 truth which in every desire is de-
 sired, wherefore since I have be-
 gun from thy mellifluous gift
 to taste thy incomprehensible

sweetnesse, which the more infinite it appeares is so much the more welcombe unto me, I see that for this cause thou O God art unknowne to all Creatures that in this most sacred ignorance, as in an in unmeasurable, and inexhaustible treasure, they may have the greater rest, for much more joyfull is hee that findes such a treasure as hee knowes is utterly innumerable and infinite, then hee that findes such a treasure as is but finite, and may be numbred. Hereupon this most sacred ignorance of thy greatnesse is the most desired and longed for food of my understanding, especially when I finde such a treasure in my field, and therefore the treasure is mine owne. O fountaine of riches thou wilt bee comprehended in my possession & yet remaine incomprehensible and infinite because

cause thou art the treasure of delights, whereof no man can desire an end, how should the appetite desire not being, for whether the will desire not being the appetite cannot rest but is carried into Infinitie.

Thou descendest O Lord that thou maist be comprehended, thou remainest innumerable and infinite, and didst thou not remaine infinite thou couldst not be the end of the desire, for the intellectuall desire is not carried to that which can bee greater or more desireable; But every thing on this side the infinite may be greater therefore the end of the desire is infinite; Thou then O God art infinite it selfe which alone I desire in all my desires, and the knowledge whereof I can come no nearer than to know that it is infinite. By how much more incomprehensible

sible, therefore I may comprehend thee my God, so much more do I attaine unto thee, because I do the more attaine the end of my desire, whatsoever therefore I meete withall that labours not to shew thee incomprehensible, that I cast away, because it seduceth me.

My desire then is in that which leads me to thee, because it casteth away all that is finite and comprehensible, for in these it cannot rest, being by thy selfe led unto thee, as the beginning without beginning, and the end without end. Therefore is my desire led by the eternall beginning (from whom it hath that it is a desire) to the end without end and that is infinite; That I therefore a poore man should not be contracted with thee my God, if I had knowne comprehensible proceeds from hence

hence, because I am led by thee unto thy selfe incomprehensible and infinite.

I see thee O Lord my God in a certaine mentall rapture, because if the sight be not satisfied with seeing nor the Eare with hearing, then muchlesse is the understanding with understanding: Therefore that which it understandeth, doth not satisfie the understanding, neither is it the end thereof nor can that (on the other side) satisfie it which it understandeth not at all but only that which it understandeth in not understanding, for that intelligible which it knoweth, doth not satisfie nor that which it knoweth doth not satisfie, nor that which it knoweth not all but that which it knowes so intelligible that it can never bee fully understood that only can satisfy. As hee that hath an insatiabie

hunger cannot be satisfied with a little meate, nor with that meat (though never so much) that he cannot come at, but only with that meate which hee can both come at, and which though hee continually swallow, yet can it never be all swallowed, being such as in swallowing is not diminished because it is infinite.

*That God cannot perfectly be
scene except he be scene
unitivine, or one in
three.*

CHAP. 17.

FAire and amiable hast thou shewne thy selfe unto me O God that more thou canst not be, for thou art infinitely lovely O my God therefore thou canst never be loved by any thing as thou art worthy of love but by
an

an infinite lover, for except there were an infinite lover, thou wert not infinitely amiable, for thy amiableness which is to be impossibility of being infinitely loved, is because there is a possibility of loving infinitely, from which, and the possibility of being infinitely loved arrieth an infinite Bound of love of the infinite lover, and the infinite amiable, and is not multiplicable.

Thou therefore O my God which art love, art the love, loving, and the love amiable, and the love which is bond of the love loving, & the love amiable, I see in thee my God a love loving, and a love amiable: And in that I see in thee a 1. loving love and an 2. amiable love, I see the 3. bond of either love, and this is nothing else but what I see in thy absolute unity, in which I see a
F 5 uni-

unitie uniting a unity that may be united, and the union of both: And whatsoever I see in thee my God that thou art, Thou art therefore that infinite love which without the loving, and the amiable; the Bond of both cannot to me seeme naturall and perfect love, for how can I conceive the most perfect and naturall love without the loving, and the amiable and the union of both, for that love should be loving and amiable, and the bond of both: I finde it contracted love that it is of the essence of perfect love, And that which is of the essence of perfect contracted love, cannot bee wanting to absolute love. from whence contracted love hath all its perfection; and how much more simple love is, so much the more perfect, but thou my God art most perfect, and simple love
there-

therefore thou art so most perfect and simple, and naturall essence of love, for hence it followeth that in thee being love, three is not one thing that loves, and another that is loved, and another that is the Bond of love, but the same even thou thy selfe, O my God, because therefore in thee the lovely coincides with the loved, and it is all one to bee loved, and to love, certainly the bond of Coincidence is an essentiall Bond, for there is nothing in thee which is not the essence it selfe: Therefore they which seeme unto me to be three namely the loving, the lovely, and the Bond are the most simple absolute essence, therefore they are not three but one.

That essence of thine O my God which appeares unto me to be most simple, and (that I may so say) most one is not most
naturall

naturall and most perfect without the things before named.

The essence therefore is threefold, and yet there are not three things in it, because it is most simple. The plurality therefore of the three forenamed is so a plurality, that it is nevertheless a unity, and so is the unity a unity, that it is also a plurality, the plurality of three is a plurality without a plural number, for a plural number cannot be a simple unity, because it is a plural number: There is therefore no numerical distinction of the three, because that is essentiall, one number being essentially distinct from another, And because the unity is Tryne, it is not a unity of the singular number, for the unity of the singular number is not Trine.

O most wonderfull God, which
neither art of the singular
nor

nor plural number, but above all plurality and singularity, one in three, and three in one: I see therefore in the Walls of Paradise, where thou my God art, plurality coincide with singularity, and that thou dwellest farre farre beyond that.

Teach me O Lord how I may conceive that possible which I see to be of necessity, for there meets an impossibility that the plurality of three without which I cannot conceive thee to be perfect, and naturall love is a plurality without number, As hee that sayes one, one, one, thrice sayes thrice one and yet hee sayes not three but one, and this one thrice but hee cannot say thrice without three, although hee say not three, for when he saies one thrice he repeats the same, and doth not number for to number is to altat one, but to repeat one
and

and the same thrice, as to plurifie without number. Therefore that plurality which I see in my God, is an alterality without alterity, because it is an alterity which is Identitie.

For when I see the loving is not the lovely, and that the bond is neither the loving nor the lovely, yet do I not so see the loving not to bee the lovely, as though the loving were one and the loving, the lovely and the Bond. There is therefore one love, without the which none of the three could be, I am one which am the loving, I am the same which am the lovely, and I likewise am all one which am the Bond arising from the love wherewith I love my selfe, and yet I am one and not three things.

Suppose then that my love be my essence as it is in my God,
then

then in the unity of my essence, there would be the unity of the three foresaid, and in the Trinity of the three foresaid unity of essence, and they would bee all in my essence contractedly after the manner that I see them to be in thee truly and absolutely, yet for all that love, loving would not be love lovely, nor the bond, and that I finde by this practise and experiment.

For by love loving which I beare to another thing without my selfe, as it were to an extrinsecall lovely, there followeth a Bond of my essence whereby I am bound to that thing as much as in me lyeth, which thing is not joynd to be by that Bond, because peradventure it loves me not whereupon though I love it so that my loving, love extends it selfe upon it, yet my loving love doth not draw with it or to
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it my lovely love, for I am not lovely to it, for it cares not for me, though I love it extremely, as the Sun sometimes cares not for his Mother though she love him never so tenderly. And so I finde by experience that love loving is neither love lovely, nor the Bond, but I see the loving is distinguished from the lovely and the Bond, which distinction nevertheless is not in the Essence of love because I cannot love either my selfe or any thing, else besides my selfe without love, so love is of the essence of all the three; And so I see that the essence of those three fore-said is most simple though among themselves they bee distinct.

I have in a similitude O Lord expressed some manner of fore-taste of thy nature, but mercifully spare mee for attempting to fi-

ga

gure out the unfigurable tast of thy sweetnes, for if the sweetnes of an unknowne Apple be unfigurable by any Picture or figure, and unexpressible by all words, who am I miserable sinner that go about to shew thee that art unshewable, to figure the visible that art invisible, and to offer or present to the tast that infinite and utterly inexpressible sweetnesse of thine which I never yet deserved to tast, and by those things which I expresse, I rather make it appeale little than great, But so great is thy goodnesse O my God that thou sufferest even the blinde men to speak of light, and to set forth the praise thereof, of which notwithstanding they neither do nor can know any thing that can bee revealed unto them: But Revelation goes not so farre as tast, the eare of faith reacheth not that sweetnesse

ness which is utterly untastable. And this thou hast revealed to me O Lord, that the Eare hath not heard, nor hath it entered into the heart of man the infiniteness of thy sweetness which thou hast prepared for them that love thee; This thy great Apostle *Paul* hath revealed unto us, which was ravished beyond the Wall of Coincidence into Paradise, where only thou that art the fountaine of delights, canst be revealedly scene, I have laboured to subject my selfe to a rapture, trusting to thine infinite goodnesse, that I might see thee that art invisible, and might reveale an unrevealeable vision, and how far I have gone thou knowest, but I know not: howsoever sufficient for mee is thy grace whereby thou assurest me thou art incomprehensible, and erectest me to a firme hope that thou being

ing my guide, I shall at length come to the fruition of thee.

That unlesse God were trine or three in one, hee were not felicity.

CHAP 18.

DId all men open the eyes of their minde, which they have by thy gift O Lord attained, they might see with me how thou a jealous God because love loving canst hate nothing, for in thy selfe a lovely God, thou complicatest all things lovely, thou lovest every loving thing that so they might see as I doe, by what bond or league thou art united unto all things. Thou O Lord inlargest thy love unto all men, and lovest to all things in generall, that withall thou lovest every thing in particular, But many are

are they that do not love thee, because they prefer something before thee. But if love lovely were not distinct from love loving, thou wouldest be so lovely unto all men, that they could love nothing besides thee and all reasonable spirits would be necessitated to the love of thee. But thou art so noble O my God, that thou wilt have it in the liberty of reasonable soules whether they will love thee or no, wherfore upon thy loving it followeth not that thou art loved.

Thou therefore O my God, art by the bond of love united unto all things, because thou spreadst abroad thy love upon every Creature of thine, but every rational spirit is not united unto thee, because it bestowes not its love upon thy loveliness, but upon some other thing where-
unto

unto it is united and knit.

Thou hast espoused every reasonable soule by thy loving love, but not every spouse loveth thee her husband, but for the most part some other whereunto she cleaveth, but how could the soule of man thy spouse O my God, attaine thy end except thou wert lovely that so by loving thee that art lovely, shee might reach the bond and most happie union.

Who therefore can deny thee to be God, three in one, when hee sees that thou wert neither a noble naturall nor perfect God, nor his spirit had free will, nor himselfe could come to the fruition of thee and his owne happiness except thou wert three and one.

For because thou art the understanding that understandeth, the understanding intelligible
and

and the Bond of both, therefore the understanding created may attaine in thee its intelligible God, union with thee, and felicity. So being thou art the love lovely, the created loving will, may in thee its lovely God attaine union and felicity, for hee that receiveth thee God the reasonable receptible light, may come to such a union of thee that he may be united to thee as a Sun to his Father.

I see O God by thy illumination that a reasonable nature cannot attaine to a union with thee, but because thou art amiable and intelligible, wherefore mans nature is not possible to be united to thee a loving God (for so thou art not his object) but hee may be united to thee as his lovely God, because that which is lovely is the object of that which loveth, So in like manner that
which

which may be understood is the object of the understanding, and wee call that the truth which is the object.

Wherefore thou my God because thou art the intelligible truth, the created understanding may be united unto thee, and so I see that mans reasonable nature may be united only to thy divine and amiable nature, and that man receiving thee the receptible God, passeth into that Bond which may for the strictnesse thereof be called by the name of filiation or sonneship, for then the Bond of filiation we know no stricter. And if this Bond of union be the greatest, then which a greater cannot be, this must needs come to passe, because if thou the lovely God canst be more beloved by a man, then is that Bond come to the most perfect filiation, that, that
filiation

filiation may be perfection complicating all possible filiation, by which all sonnes do attaine their last felicity and perfection. In which highest sonne filiation is as Art in the Master, or the light in the Sunne, but in others as Art in the Schollars or light in the Starrs.

How Iesus is the union of God and Man.

CHAP. 19.

I Give unipeakeable thanks to thee my God, the life and light of my soule, for now I see the faith which by the Revelation of the Appostles the Catholike Church holdeth namely how thou a loving God begettrest of thy selfe a lovely God and that thou the lovely begotten God art the absolute Mediator, for
by

by thee is every thing that is or can be, for thou the willing or loving God in thy selfe the lovely God complicatest all things, for every thing that thou O God willest, or conceivest is complicated in thee the lovely God, for there cannot bee any thing except thou will it to be: All things therefore in thy lovely conception have their cause or reason of being, neither is there any other cause of all things, but because it so pleaseth thee, nothing pleaseth the lover, as a lover, but the lovely; Thou therefore a lovely God art the Son of God a loving father, for in thee is all the complaisance of the Father. So all being creatable is complicated in thee the lovely God.

Thou therefore a loving God, when as of thee is a lovely God, as the Sonne of the Father in as
G much

much as thou art God the loving Father, of God thy lovely Son; art the Father of all things that are for thy conception is thy Sonne, and all things in him, and thy union, and thy conception, is the Act and operation arising, in which is the act and explication of all things; as therefore of thee the loving God, is generated the lovely God which Generation is conception, So from thee the loving God, and thy lovely conception begotten by thee, proceeds thy act and thy conception which is the knot knitting, and the God uniting thee, and thy conception, as to love unites the loving, and the lovely in love, and this knot is called the spirit for the spirit is as motion proceeding from the mover and the moveable; consequently motion is the explication of the conception of the mover.

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All things therefore are to be explicated in thee, God the holy Ghost, as they are conceived in thee God the sonne.

I see then because thou God dost so enlighten me, how all things in thee God the sonne are God the Fathers as in the reason, conception cause or samplar, and have the sonne is the medium of all things as the reason or forme, for by the mediation of reason and wisdom, thou God the Father workest all things, and the spirit or motion puts the conception of reason in effect, as we finde by experience, as the Arke in minde of the Artificer, is put in effect by the mediation of the motive power which is in the hands; Then I see O my God thy Son is the medium or mean of the union of all things, that all things by the mediation of thy Son may rest in thee.

G 2

And

And I see blessed Iesus, the son of man most Highly united to thy son, and that the son of man could not be united to thee God the Father, but by mediation of thy son, the absolute Mediator.

Who is not most highly ravished that doth attentively consider these things. Thou my God openest unto mee wretch, such a secret that I see man cannot understand thee the Father, but in thy son which is intelligible and the Mediator, and that to understand thee is to be united unto thee. Man may therefore be united unto thee by thy son which is the meane of the union and humane nature most highly united unto thee in what man seeth it be cannot be more united to the meane, then it is united, for without the medium it cannot be united unto thee.

I.

It is therefore most united to the meane, yet it is not made the meane; whereupon though it cannot be made the meane, seeing it cannot be united unto thee without a meane, yet it is so joyned to the absolute meane, that betweene it and the sonne who is the absolute meane, nothing can mediate, for if any thing could mediate betweene mans nature, and the absolute meane, then were it not most highly or absolutely united unto thee.

O good Iesus, I see in thee mans nature to be most highly joyned to God the Father by the highest union, even a greater then by which it is joyned to God, the sonne the absolute Mediator.

Therefore humane filiation, because thou art the son of man is in thee Iesus most highly united to the divine filiation, that

G 3

thou

thou art worthily and truly called the Son of God and man, for in thee nothing mediates between the Son of man, and the Son of God.

In the absolute filiation which is the Son of God is complicated all filiation, whereunto thy humane filiation O Jesus is supremely united, therefore thy humane filiation subsists in thy divine, not only complicitly, but as the attracted in the attracting, and the united in the uniting, and the substantiated in the substantiating.

Therefore in thee O Jesus there is no possible separation of the Son of man from the Son of God, for separability is where the union might be greater, but where the union cannot be greater, nothing can mediate: separation therefore can have no place where nothing can mediate between

tweene the things united, and where the united subsists not in the uniting the union is not the highest, for there is a greater union where the united subsists in the uniting, then where the united subsists a part, for separation is the greatest remoteness from union.

So I see in thee my Iesus how humane filiation by which thou art the son of man subsists in the divine filiation by which thou art the Sonne of God, as in the greatest union, the united with the uniting: To thee O God be glory for ever.

G 4 How

*How Jesus is understood the com-
plying of the divine and
humane nature.*

CHAP 20.

VERY clearly dost thou
shew unto me O never fail-
ling light, that that greatest u-
nion whereby mans nature in
thee Iesus is united unto the di-
vine nature, is not by any means
like to an infinite union, for the
union by which thou O God the
Father art united unto God thy
son is God the holy Ghost, and
therefore an infinite union, for
it reacheth unto absolute essen-
tiall Identitie, but it is not so
where the humane nature is uni-
ted to the divine, for the hu-
mane nature cannot passe into
an essentiall union, which the di-
vine as that which is finite cannot
be

be infinitely united to that which is
infinite, for then it would passe
into the Identitie of the infi-
nite, and so it would cease to be
finite, when the infinite were
verified of it. Wherefore this u-
nion by which the humane na-
ture is united unto the divine na-
ture, is nothing else but an at-
traction of the humane nature to
the Divine in the highest degree,
so that the humane nature whilst
such cannot be attracted any
higher:

It is therefore the greatest u-
nion of his humane nature (as
humane) to the divine, because
there can be no greater, but it is
simply the greatest, nor infinite
as the divine union.

I see therefore by the benig-
nity of thy grace in thee Iesus
the son of man the son of God,
and in the son of God I see the
Father; for in thee the Sonne of

man I see the Son of God, because thou art so the son of man that thou art also the son of God and in the finite attracted nature, I see the infinite attracting nature, I see in the absolute Son the absolute father, for the Son as Son cannot bee seene unlessse the father be seene, I see in thee Iesus a divine filiation, or sonneship, which is the truth of all filiation, and likewise a most high human filiation which is the needfull image of absolute filiation.

As therefore the Image betwene which and the Pattern or samplar there cannot mediate a perfect image doth most needfully subsist in the truth of that whole Image it is, so do I see thy humane nature subsisting in the divine nature: Therefore I see all things in thy humane nature, which I see in thy divine. But I see them after an humane manner

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not in thy humane nature, which are the divine truth it selfe in the divine nature.

Those things which I see in thee after a humane manner O Iesus are the similitude of the divine nature, but a similitude is without a meane joynd to the Pattern or samplar, so that a more like can neither be nor be imagined in the humane or reasonable nature, I see are sonable humane spirit most strictly united to the divine spirit, which is absolute reason, and so the humane understanding, to the divine understanding and all things in thy understanding O Iesus, for thou O Iesus as God understandest all things as God, and this understanding is to bee all things; Thou understandest all things as man and this understanding is to be the similitude of all things, for a thing is not understood

understood by a man but in a similitude, a stone is not in the understanding of a man as its proper cause or reason, but as in its species or similitude.

In thee therefore O Iesus the humane understanding is united to the divine as the most perfect image to the truth of the Pattern. As when I should consider the Ideall forme of an Arke in the minde of the Artificer, and the species of an Arke made most perfectly, and according to the Idea by the Master himselfe, how then the Ideall forme is the truth of the species, and united unto it as the truth unto the image in one Master. So in thee O Iesus the Mr. of Masters, I see the absolute Idea of all things, and the similitudinarie species of the same most highly united, I see thee O good Iesus within the Wall of Paradise because
thy

thy understanding is both the Truth and the Image, and thou art both God and a Creature in infinity and finite. And it is not possible thou shouldst be seene on this side the Wall, for thou art the coupling of the divine creating nature with the humane created nature.

And I see this difference betwene thy humane understanding, and any other mans, that no one man knoweth all things, which may be knowne by man, because no mans understanding is so joyned to the samplar of all things as the similitude to the truth, but that it might be more neerely joyned and set more in act and therefore the understandeth not so many things, but that he might understand more by his accessse unto the samplar of things, from whence every thing that is an act hath actual-
ly

ly. But thy understanding doth actually understand all things that are intelligible by man, because in thee humane nature is most perfect and most joynd to its samplar or Pattern, for which union thy humane understanding exceeds every created understanding in the perfection of understanding; Therefore all reasonable spirits are far beneath thee of all whom thou O Iesu art the Master and the light and thou art the perfection and fullness of all things, and by thee as by the Mediator, they came unto the absolute truth, for thou art both the way unto the truth, and the truth it selfe, thou art both the way unto the life of the understanding, and the life it selfe; Thou art the odour of the food of gladnesse, and also the taste that maketh glad: Be thou therefore O sweet Iesu, blessed for ever more.

That

That without Jesus there is no possible felicity.

CHAP 21.

Iesu the end of all, in whom as in the last of their perfection all Creatures rest thou art utterly unknowne to all the wise men of this world, because of thee we affirme contradictories to be most true, thou being both the Creator and the Creature, the attracting, and the attracted the finite and also the infinite, they say it is folly to beleieve this possible. They flye thy name therefore and receive not that light wherewith thou hast enlightened us, but thinking themselves wise, they continue fooles, and ignorant, and blinde for ever. But if they would beleieve that thou Christ, God and man, and would receive

receive and entertain the words of the Gospel, as the words of so great a Master, then would they clearly see that all things in comparison of that light, that there is hid in the simplicity of thy words, are most thick and palpable darknes and ignorance; Therefore only the little ones that beleeve do obataine this most gracious and quickening Revelation, for there is hid in thy most sacred Gospel which is the heavenly food, all desireable sweetnesse, which cannot be tasted but by him that beleeueth and eateth. And if any man beleeve and receive it, hee shall finde it most true by experience that thou comest downe from Heaven, and art the only Master of truth.

O good Iesu thou art the tree of life in the Paradise of delights for no man can be fed with desireable

desireable life but from thy fruit, Thou O Iesu art the forbidden food to all the sons of *Adam*, which being expulled out of Paradise, doth seek their living in the earth in which they labour.

It behoveth every one therefore to put off the old man of presumption, and put on the new man of humility which is according to thy selfe if he hope ever to tast of the food of life within the Paradise of delights.

There is a nature of the new and old *Adam*, but it is in the old *Adam* animall, and in the new *Adam* spirituall, because in thee Iesus, it is united to God which is a spirit.

Every man therefore must as by humane nature common to him and thee, so in one spirit be united to thee O Iesus, that so in his nature which is common to thee O Iesus, hee may come to God

God the father which is in Paradise.

To see God the Father therefore and Iesus Christ his Son is to be in Paradise and *{Glory}*
{Joy}

everlasting, because hee that is without Paradise cannot have such a vision seeing neither God the Father nor thou O Iesus art to be found without Paradise, every man therefore hath attained felicity which is united to thee O Iesus, as a member to the head, no man can come to the Father except hee be drawne by the Father.

Thy Father therefore O Iesus drew thy humanity by his Son, and by thee O Iesus the Father deaweth all men.

And therefore thy manhood O Iesus is united to the son of God the Father, as to a meane by which the Father drew it, so every
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ry mans humanity is united unto thee O Iesus, as to the only meane by which the Father drawes all men. Thou art therefore Iesu, without whom it is impossible that any man should attaine felicity, Thou art O Iesu the Revelation of the Father, for the Father is invisible to all men, and only visible to his Son, and next thee to him who shall by thee and thy Revelation bee found worthy to see him.

Thou art therefore hee that unitest every blessed man, and every blessed man subisteth in thee as the united with the uniting.

Not one of the wise men of this world is capable of happinesse not knowing thee.

No happie man can see the Father but with thee O Iesus within Paradise. Of the happie contradictories are verified as
of

of thee O Iesus seeing he is united unto thee in a reasonable naturall and one spirit: for every happy spirit subists in thine, as the quickned in thee quickning. Every happy spirit sees the invisible God, & in thee O Iesus is united unto the unapproachable and immortall God, and so in thee the infinite is united to the Infinite, and the incomprehensible is comprehended by eternall fruition which is the most pleasant felicity that can never be wasted nor spent; have mercy upon me O Iesus, have mercy upon me and grant that I may revealedly see thee, and then my soule is safe.

How

*How Iesus seeth and
worketh.*

CHAP. 22.

Never can the eye-of the minde be satisfied with the sight of thee O Iesus, because thou art the complement and fulnes of all mental beauty.

And in this Picture I guesse at the wonderfull and stupendious sight: O more then blest. d Iesus, for thou Iesus whilst thou didst walke in this sensible world, didst use fleshly eyes like unto us, for with them no otherwile than we do, thou didest see one thing and one thing for there was in thine eyes a certaine spirit which was the forme of the Organ, as the sensible soule in the body of a living wight. In that spirit there was a noble discretive or discerning

ning power, by which O Lord thou didst clearely and distinctly see this thing coloured thus, and that other thing otherwise; And more highly yet by the figures of the face, and eyes of the men thou sawest, thou wast a true Iudge of the Passions of the soule anger, gladnesse, sorrow, and yet more subtrilly by a few signes didst thou comprehend that which lay hid in the minde of man, for there is nothing conceived in the minde which is not in some sort signified in the face, and principally in the eyes (being the Messengers of the heart) for in all these Iudicia or signes, thou didst much more truely reach the inwards of the soule, than any created spirit, for from some one though very smal signe thou didst see the whole conception of a man, as understanding

me

men do by a few words see through a long preconceived speech, which is to be explicated at length, and as well learned men if they cast their eyes never so little upon a booke, are able to recite the whole intent of the writer as though they had read it through: In this kinde of seeing thou O Iesus didst far excell all the perfection, swiftnesse, and sharpnes of all men past, present and to come and yet this vision was but humane, which was not done without a Carnall eye, nevertheless it was stupendious and admirable, for if there be men found that by long and subtrill discussion are able to decipher any Character and to read the minde of the writer in Characters and signes then newly invented, and never seene before, thou O Iesus didst certainly see all things under every signe and figure

figure. If it be read that there was sometimes a man found which by whatsoever signes of the eye aw the thought of him that asked him, although hee sing some verse or meeter in his minde: Much better O Iesus didst thou apprehend and understand every conception by every motion of the eye. My selfe saw a deafe Woman which by the motion of her Daughters lippes which shee saw did understand what soever shee said aswell as if shee had heard her. If this by long custome be thus possible in them that are deafe and dumbe, and the Religious which speake to one another in signes much more perfectly didst thou O Iesu which didst actually know whatsoever was to be known as a *Mr. of Masters*, give iudgement true and infallible of the heart and its conceptions

tions in the least and so us invisible becks, and nods, or signes.

But to this thy humane and most perfect vision though infinite and contrasted to the Organ, was the absolute and infinite vision united, by which vision as God, thou sawest all things and every thing at once aswell absent as present, aswell past as to come.

Thou therefore O Iesus didst by thy humane eye see visible accidents, but by thy absolute divine sight the substance of things. Never any man besides thee O Iesus saw the substance or quoditie of things whilest hee was in the flesh. Thou only didst truly see the soule and the spirit and whatsoever was in man: For as in man the intellectuall power is united to the animall visive power, so that man sees not only as a living Wight, but also discernes and judges of a man. So

H absolute

absolute seeing was in thee I. **I**esus united to the humane intellectuall power which is discretion, or discerning in the animal sight.

The animall visive power in **man** subsists not in it selfe, but in the reasonable soule as in the forme of the whole, so the visible intellectuall power subsists not in it selfe, but in thee O **I**esus the absolute visive power. O thy admirable sight most sweet **I**esus, we finde some times by experience how with our eye wee see somebody passing by, but because wee took no heed to discern who it was, we cannot tell him that asketh us the name of him that passeth by, though we know him well enough, and knew there was some body passed by; Wee did see him, there ore animally but not humanely, or wee saw him as we were living wights.

but not as we were men, because we did not apply our discretive, or discerning power: By which we finde that the nature of the powers, although they be united in the one forme of a man; yet they remaine distinct, and have distinct operations. So in thee O **I**esus I see after a certaine like manner the humane intellectuall nature united to the divine nature, and that accordingly as **man** thou didst many things, and as **God** many wonderfull things above man.

I see O most mercifull **I**esus the intellectuall nature in respect of the sensible absolute, and not as the sensible is finite, and tyed to the Organ as the sensible visive power is tyed to the eye, but unproportionably more absolute is the divine power above the intellectuall: For the humane understanding to the end it may

be but unto act, hath neede of phantasmata or appearances in the phantasia, and they cannot be had without senses, and senses subsist not without a body, and therefore the power of humane understanding is contracted and small needing the aforesaid things. But the divine understanding is necessity it selfe, not depending nor needing any thing but all things need it, without which they cannot be. I do more attentively consider how there is one discursive power which by reasoning discourseth and seeketh, and another which judgeth and understandeth, for we see a Dog discourse and seeke his Master and discern him, and heare his calling, and this discourse is in the nature of Animalitie in the degree of the specificall perfection of a Dogge, and there are yet other living

wights found of a more cleare discourse according to the more perfect species or kinde, and this discourse in man comes neerest to the intellectuall power that it may bee the supremencie of sensible perfection containing under the intellectuall, many and innumerable degrees of perfection as the species or kindes of living wights do make plaine unto us, for there is no species or kinde which hath not the degree of perfection proper unto it selfe, and moreover every one of the degrees hath its latitude within the which we see the individuals of the species partake it diversly, But the intellectuall nature in like manner under the Divine, hath innumerable degrees of sensible perfection; so in the divine nature are complicated all degrees of intellectuall perfection, of sensible likewise, and all

her things. So in thee my Iesus I see all perfection, for being most perfect man I see in thee the understanding united to the rational or discursive power which is the supreamnesse of the sensitive power. And so I see the understanding in reason as the thing placed in its place, as a Candle in the Chamber which enlightens the Chamber, and all the Walls and the whole building, yet according to the degree of distance more or lesse.

I see next the divine word united to the understanding in its supreamnesse, and the understanding it selfe to the place where the word is received as we finde in our selves the understanding to be the place where the word of the *Mr.* is received, as if the light of the *Sun* should be joyned with the aforesaid Candle.

For

For the word of God illuminateth the understanding as the light of the *Sun* doth this world.

In thee therefore my Iesus I see the sensible life illuminated by that intellectuall light: I see the intellectuall life to be a light enlightning and enlightened; and I see the divine life illuminating or enlightning only; For I see the fountaine of light in that intellectuall light, to wit the word of God, which is the truth enlightning every understanding; thou therefore art only the light of all Creatures because thou art so a creature that thou art al-
so the blessed Creator.

B 4

How



*How Jesus dyed and yet the Union
with life remained.*

CHAP. 23.

JESUS the most savorie food of
the minde, how admirable dost
thou appeare unto mee when I
behold thee within the Wall of
Paradise? for thou art the word
of God humanified and man dei-
fied, and yet thou art not as it
were compounded of God and
man. For amongst those things
that compound, proportion is
necessary without which there
can be no composition, but be-
tween finite and infinite there
is no proportion: Nor art thou
the confidence of the Creature
and

and the Creator in such sort as
the Coincidence makes one
thing to be another, for the hu-
mane nature is not the Divine,
nor contrary wise, for the di-
vine nature is not changable or
alterable into another nature
being eternity it selfe, nor doth
any nature whatsoever, because
of its union to the divine nature
pas into another nature, as when
the Image is united to its truth
for it cannot then be said to bee
altered, but rather to goe backe
from its alterity, because it is u-
nited unto its proper truth which
is inalterability it selfe.

Nor canst thou O sweet Jesu
be said to be a middle nature,
betweene divine and humane,
when as betweene them there
cannot be any middle nature
partaking of both, for the divine
nature is not partakeable, being
wholly absolutely most simple:
Nor

Nor couldst thou then O blessed Iesus be either God or man.

But I see thee O Lord Iesus, one supposition above all understanding, because thou art one Christ after the same manner that I see thy one human soule in which as in the soule of any man, I see there was a corruptible sensible nature, which did subsist in an incorruptible intellectuall nature.

Nor yet was that soule compounded of corruptible and incorruptible, neither did the sensible soule coincide with the intellectuall, but I see an intellectuall soule to be united to the body by a sensible power, quickning the body; And if the intellectuall soule should cease to Quicken and Enlighten the Body though it were not separated from the body, yet would that man be dead, because
his

his life would cease notwithstanding the body were not separated from life, being the understanding is the life thereof. As when a man intellectually labours and seeks by the means of his sight to discern one that is coming, and yet being carried away with other considerations, his attention ceaseth about that inquirie though his eyes be still fastened upon it, his eye is not separated from the Soule, though it bee separated from the discrete or discerning attention of the Soule. But if that rapture should not only cease from the discrete quickning, but also from the sensitive quickening that eye were dead, because it were not quickened: Yet for all that it were not separated from the intellectuall forme which is the forme giving being: As a dry hand is united to the
forme

forme which unites the whole body.

There are found men as Saint *Augustine* relates, which can retract or draw back the vivifying spirit, and so they appeare dead and feele nothing, supposing it to be so.

In this case, the intellectuall nature would remaine united to the body, which body would not be under any other forme than it was before, may it would have the same forme and remaine the same body, neither would the quickening force cease to be, but would remaine in union with the intellectuall nature, although actually it did not extend it selfe into the body, I see that man truly dead because hee wants the vivifying life (for death is the want of the quickner) and yet that body would not be dead separated from the life which is the Soule there.

thereof. After the same manner most mercifull Iesus, I do behold absolute life which is God inseparably united to the humane understanding, and by it into the body, for that union is such a one that a greater cannot be, and a separable union is much inferior to such a union as cannot be greater: Therefore it was never true, nor ever shall be that thy divine nature was separated from thy humane, consequently neither from the soule nor the body, which are those things without which humane nature cannot be, although it bee most true that thy Soule ceased to quicken thy body, and that thou didst truly suffer death, and yet wast never separated from the truth of life.

If that Priest whom Saint *Augustine* mentions had whatsoever power it were to take vivification

on out of his body by drawing it up unto the soule, as if a candle that enlighteneth a Chamber were alive and should draw up those beames by which it enlightens the Chamber into the Center of its light, and its drawing up were nothing but a ceasing to inflame; what marvell is it if thou Iesus being the most free and living light hast power to lay downe, and to take up thy quicknig soule, and when thou wouldest take it up thou sufferedest death, and when thou wouldest resume it by thine owne thou didst rise againe.

Now an intellectuall nature is called a humane soule when it quickens or animates a body. And the soule is said to be taken away when humane understanding ceaseth to quicken, for when the understanding ceaseth from the Office of quickening,
and

and in this respect separateth it selfe from the body, it is not therefore simply separated.

These things thou inspirest O Iesus that thou mightest shew thy selfe to most unworthy mee, as far as I am capable, and that I may in thee contemplate that mortall humane nature hath put on immortality, that all men of the same humane nature may in thee attaine resurrection and divine life.

What then can bee sweeter, what more pleasant then to know this, that in thee O Iesu we finde all things that are in our nature, which on'y canst do all things and givest most liberally, and upbradest no man. O inexpressible mercy and pity, thou God which art goodnesse it selfe couldst not satisfie thy infinite clemency and bounty except thou gavest us thy selfe: Neither could this be done
more

more conveniently for us that are the receivers then that thou shouldst assume our nature because we could not approach unto thine, so thou camest to us and art named Iesus the Saviour blessed for evermore.

How Iesus is the word of life.

CHAP. 24.

Thy gift, thy best and greatest gift enables me to contemplate thee my Iesus preaching the words of life and bountifully sowing the Divine seeds in the hearts of the hearers, And I see them go away which received not the things of the spirit: But I see thy Disciples abiding in which began to taste the sweetness of that Doctrine which quickeneth the soule, for all whom

160

that first and chiefest of all the Appostles *Peter* confest that thou Iesus hadst the word of life, and wondered that they which seeke life would go from thee: *Paul* heard from thee Iesus in a rapture the words of life, and then neither sword nor famine of body separate him from thee: No man could ever forsake thee that had tasted the words of life who can separate a Beare from Honey, after he hath once tasted the sweetness of it; How great is the sweetness of truth, how most delectable a life doth it give above all bodily sweetness, for it is absolute sweetness, from whence floweth all that by any tast is desired: What is stronger than love by which every lovely thing hath to bee loved? If the knot or Bond of contracted love be sometimes so great that the state of death cannot breake it, what

What a knot is there of that love tasted from whence is all love? I wonder not that all cruelty of paines was accounted nothing by other of thy Souldiers of Jesus, to whom thou gavest thy selfe, the life to be tasted afore-hand.

O Jesus my love, thou hast sowed the seed of life in the field of beleevers, and watered it with the testimony of thy blood, and shewed by bodily death, *that truth is the life of the reasonable spirit*, the seed grew in the good ground and brought forth good fruit, thou shewest me O Lord how my soule is the breath of life in regard of my body, into which it breatheth and infloweth life, And it is not in regard of thee O God, but as it were a power or possibilitie of life: And because thou canst not but grant the things that are asked, if they
be

be asked with a most attentive faith, thou inflowest or inspirest me that there is in a Child a soule which hath a vegetative power and force in act, for the Childe groweth; It hath likewise a sensitive power in act, for the Childe feeleth, it hath likewise an imaginative power, but not yet act, it hath likewise a discursive power, whose act is yet more distant; And it hath an intellectuall virtue, but in a power yet more remote & further off, so we finde by experience, that one and the same soule is first in act in regard of the inferior powers, and afterwards in regard of the superior, that first he is an animall man before a spirituall man.

So likewise we know by prooffe that there is a certaine numerall virtue in the Bowells of the earth which may also be called a
spirit

spirit, and that it is first in power or possibility to be made a minera of stone, and another to be made a minera of Salt, and another of Mettall, and that there are divers such spirits according to the diversity of Stones, Salts, and Mettalls, but yet that there is one spirit of the Minera of Gold, which by the influence of the Sun, or of the Heaven, is continually more and more purified, and at length fixed into such Gold as is not by any Element to be corrupted or destroyed, and that in it there shines exceeding much of the incorruptible light of heaven, for it is very like the corporall light of the Sun.

And the like wee finde also of the vegirable and sensitive spirit, for the sensitive spirit in a man doth much conforme it selfe unto the moving and influential

virtue

virtue of Heaven, and doth successively take increase under the influence of Heaven; untill it be put in perfect act: And it is brought out of the power or possibility of the body, and therefore the perfection of it ceaseth as soone as the perfection of the body faileth.

Then is there an intellectuall spirit which in the act of its perfection depends not of the body but is united unto it by meanes of the sensitive virtue. This spirit because it dependeth not of the body, is not subject to the influence of the heaven by bodies, neither depends it of the sensitive spirit and so not of the moving power of Heaven; but as the movers of the heavenly.

Orbs are subject to the first mover, so likewise this mover, which is the understanding, but because it is united to the bodie

bodie by the meane of the sensitive power, therefore it is not perfected without the senses, for all that comes unto it from the sensible world comes unto it by meanes of the senses.

And therefore there can bee nothing in the understanding which hath not first bin in the sense; And by how much the sense is purer and perfecter, and the imagination clearer, and the discourse biter, by so much the understanding in its intellectuall operations is lesse hindered, and more perspicacious.

Now the understanding is fed by the word of life, under whose influence it is placed as the movers of the Orbs but differently, as also the spirits that are subject to the influences of Heaven are differently perfected: And it is not perfected but accedentially by the sensible spirit as the
Image

Image doth not perfect, although it excite to enquire the truth of the samplar or patterne, as the Image of the Crucified doth not inflow devotion; but stirs up the memory that devotion may be inflowed, and because the intellectuall spirit is not necessitated by the influence of Heaven, but is wholly free, therefore except it do by faith subject it selfe unto the influence of the word of God, it is not perfected as a Schollar that is free, and in his owne power, unlesse he subject himselfe unto the word of his Master, by beleeveing hee is not perfected for hee must trust and heare his Master.

And the understanding is perfected by the word of God, and growes, and is made every day more capable and apt. and more like to the word, And this perfection which thus comes from
the

the word from whence it had its being, is not a corruptible perfection, but a perfection deiforme or formed by God, as the perfection of Gold is not corruptible, but of the forme of heaven. And every understanding must by faith subject it selfe to the word of God, and most attentively harken to that internal teaching of the highest Mr. and by hearing what the Lord saith in it, It shall bee perfected.

Wherefore thou O Jesus the only Master hath preached, that faith is necessary for every one that comes to the fountaine of life, and hast shewne that according to the degree of faith, the influence of the divine power is present. O Saviour Christ, two things only hast thou taught, Faith and Love: By faith the understanding comes to the word

word, and by love it is united to it. By how much more it comes unto it, by so much more it is increased in power, and by how much more it loveth, by so much more it is fixed to the light thereof, and the word of God is within it, [the understanding] and it needs not seeke for it without it selfe, for hee shall finde it within, and by faith hee shall approach unto it.

And that hee may come nearer hee shall obtaine by prayers, for the word will increase faith, by the Communication of its light.

I give thee thanks O Jesus because by thy light I am come thus farre, for in thy light, I see the light of my life, how thou the word inflowest, life to all that beleeve and perfectest all that love thee. What other Doctrine was ever so short and effectuell

effectuall as thine O good Iesus, thou persuadest nothing but to beleeve, and thou commandest nothing but to love, What is more easie then to beleeve God, what more sweet than to love him? How sweet is thy Yoke, and how light is thy burthen O my Mr. thou promistest to them that keepe this Doctrine, whatsoever can be desired, for thou requirest nothing that is hard to him that beleeves, nothing denied to him that loves. Such are the promises thou makest to thy Disciples and they are most true because thou art truth which canst promise nothing but true things, nay thou promistest nothing but thy selfe, who art the perfection of every thing that may be perfected. To thee be praise, to thee be Glory, to thee be thanksgiving through all ages
Amens.

How

How Iesus is the consumation.

CHAP. 25

YET what may that be O Lord that thou sendest into the spirit of that man whom thou perfectest? Is it not thy good spirit which is wholly in Act, the vertue and power of all vertues, and the perfection of all perfect things, because it is hee that worketh all things. For as the power of the Sunne descending into the vegitable spirit, moves it that it may be perfected, and so by the meanes of a good Tree, there is made good fruit, but a most acceptable and naturall decoction of a heavenly heate. So thy spirit O God comes into the intellectual spirit of Good men, and by the heat of divine love, concocts the virtuall power that
I 2 it

it may be perfected, and made most acceptable fruit unto it.

We finde by experience that thy simple spirit infinite in virtue is many wayes received: for it is otherwise received in one where it makes a prophetick spirit, & otherwise in another where it makes a cunning and skilfull interpreter, and otherwise in another where it teacheth knowledge, and otherwise in other men, For there are divers gifts thereof, and they are the perfections of the intellectuall spirit, as the same head of the same in divers Trees perfecteth divers fruits.

I see O Lord that thy spirit is not wanting to any spirit, because it is the spirit of spirits, and the motion of motions and it filleth all the world, but it disposeth all things which have not
the

the intellectuall spirit by that intellectuall nature, which moves the Heaven, and by the motion thereof all things that are under it, only the disposition and disposition in the intellectuall nature, it hath reserved unto it selfe a Love: For it hath espoused to it selfe this nature, in which it hath chosen to rest as in a Mansion house, and in the Haven of truth, for no where els can this truth be received in it selfe, but in the intellectuall nature.

Thou O Lord which workest all things for thy selfe hast created this whole world for the intellectuall nature. As a Painter which tempeth divers Colours, that at length hee may paine himselfe, to the end hee may have his owne Image that his Art may therein rest and take delight, that so being himselfe

one and unmultipliable at the least, hee may be multiplied after the best manner possible in the neereſt ſimilitude. And Hee makes many figures becauſe the ſimilitude of his infinite virtue & power cannot bee after a more perfect manner explicated, but in many things, and all intellectuall ſpirits are to every ſpirit opportune. For if they were not innumerable, thou being an infinite God couldſt not be known after the beſt manner: for every intellectuall ſpirit ſeeth ſomething in thee my God, which if it were not revealed unto others they ſhould not approach unto thee their God after the beſt manner poſſible. Therefore the ſpirit being full of love, reveale their ſecrets one to another, and by this meanes the knowledge of the beloved is, increaſed, and the deſire unto it,
and

and the ſweetneſſe of joy is inflamed.

Neither yet O Lord God haſt thou made the accompliſhment of thy work without Jeſus thy Sonne whom thou anoyntedſt above his fellowes, who is therefore Chriſt, In whoſe underſtanding reſts the perfection of every creatable nature, for it is the laſt and perfecteſt unmultipliable likenesse of God, and there can bee no one ſuch ſupreme one: For all other intellectuall ſpirits are by the mediation of that ſpirit ſimilitudes, and by how much more perfect, ſo much more like unto it, And they all reſt in that ſpirit, as in the laſt of perfection of the Image of God, of which Image they have attained ſome ſimilitude and degree of perfection.

I have therefore by thy gift O God all this viſible world, and
all

all the scripture, and all administering spirits to helpe me profit in the knowledge of thee, all things excite mee to be turned to thee.

All Scriptures labour for nothing but to shew thee, all intellectuall spirits have no other exercise but to seeke thee, and reveale what they have found of thee. Above a'l things thou hast given me Jesus for a Master the way of life, and the truth, that so there might bee nothing at all wanting unto mee.

Thou comfortest me by thy holy spirit, by it thou inspirest the choise of life, holy desires: Thou assurest mee by a foretaste of the sweetnesse of that glorious life to love thee the infinite good.

Thou ravishest mee that I am above my selfe, and do before hand see that place of glory to which

which thou inviteest mee, Thou shewest mee many delicate and savorie dishes that draw mee by their most excellent odour, thou sufferest mee to see the treasure of riches, life, joy, beauty. Thou discoverest the fountaine from whence flowes every desireable thing as wel in nature as in art, Thou keepest nothing secret, thou hidest not the vaine of love, nor peace, nor rest.

Thou offerst all things to me most miserable man whom thou hast created of nothing.

Why do I therefore stay? why doe I not runne after my Christ in the odour of this oyntment? Why do I not enter into the joy of my Master. What holdeth me if ignorance of thee O Lord and the vaine delights of this senceible world have withholden me, io shall now hold me

no longer, for I will O Lord (be-
cause thou givest mee power to
will) leave the things of this
world, because the world will
leave mee, I make hast to the end
I have almost finished my course
I will prevent the world in bid-
ding it farewell, because I labour
towards the Crowne, draw mee
O Lord (for no man can come
to thee except he bee drawne by
thee) that being drawne by thee,
I may be freed from this world
and joyne to thee the absolute
God in the eternity of a glori-
ous life. Amen.

This book has been uploaded by Peter-John Parisi from Linden, Michigan, USA, on October 27, 2011 by the grace of God. May God and God alone receive ALL the glory! And may His family be fed by my obedience to the ministry He has called me to these last several years. Many tears were shed by the uploading of these pages in the realization of His love for a servant who is nothing and so unworthy of His grace and love. PJ



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